



Ian Maclaren on Individuality

Volume LXXX

Number 30

THE CONGREGATIONALIST

Boston Thursday 25 July 1895



THE DESERTED CHURCH

Isles of Shoals



COLUMBIA QUALITY



always maintained.
Far more Columbia
bicycles than ever
this year. Far more
care that no imper-
fect Columbias go
out.

**\$100 for a Columbia
means \$200 of pleasure
and satisfaction.**

Pope Manufacturing Co.

General Offices and Factories, Hartford, Conn.

BRANCH STORES: Boston, New York,
Chicago, Providence, Philadelphia,
Buffalo, Brooklyn, Baltimore, Wash-
ington, San Francisco.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers,
etc., published under this heading at ten cents a line.

THE AMERICAN SUNDAY SCHOOL UNION has been
at work seventy-one years for the retired rural districts.
Its union methods specially commend it to communities
of sparse populations divided in religious sentiments.
Its missionaries visit families, distribute religious litera-
ture, hold evangelistic meetings and organize Sunday
Schools. Probably no evangelizing agency has larger
results for the amount expended. 11,000,000 children are
yet out of Sunday School. Will you help to save them?
Send to Rev. Addison P. Foster, D.D., New England
Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall
St., New York. Incorporated April, 1833. Object: to
improve the moral and social condition of seamen. Sus-
tains chaplains and missionaries; promotes temperance
homes and boarding houses in leading seaports at
home and abroad; provides libraries for outlying ves-
sels; publishes the *Sailor's Magazine*, *Seamen's Friend*
and *Life Boat*.

Contributions to sustain its work are solicited, and
remittances of same are requested to be made direct to
the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight
words to the line), cost subscribers fifty cents each insertion.
Additional lines ten cents each per insertion.

Teacher. A graduate of Smith College desires a
position to teach the elements of Economics and Soci-
ology, or Greek, Latin and Mathematics, in a College
Preparatory School. For qualifications and references
address "A. B.," care *Congregationalist*.

Hotels and Travel.

HOLY LAND An excellent opportunity to visit
Europe, Egypt and the East
27 Days. \$600. Leaves New York August 24th.
Full information and program post free.

NILE AND PALESTINE.

Grand comprehensive tour leaves September 28th.
ITALY, SOUTHERN SWITZERLAND.
Select limited party leaves in September. All included,
\$450 up. Apply

H. GAZE & SONS, Ltd., 113 Broadway, N.Y.
201 Washington St., Boston, Mass.; 220 South Clark
St., Chicago, Ill.; 135 South Fifth St., Philadelphia.

DR. STRONG'S SANITARIUM

Saratoga Springs, N. Y.

A popular resort for health, change, rest or recreation,
all the year. Elevator, electric bells, steam heat, sun-
parlor, and promenade on the roof. Suites of rooms with
baths. Dry, tonic air. Saratoga waters. Lawn Tennis.
Croquet, etc. Massage, electricity, all baths and all
health appliances. New Turkish and Russian Baths.
Send for illustrated circular.

Saratoga Springs.

THE FRANKLIN HOUSE,

Church Street, near Depot and Broadway, handy to all
the Springs and nicely located, will be open about May
10th for the season of 1895, under the management of
Miss L. D. Salisbury, who was so successful last season
in pleasing all her guests. Prices about the same as
usual.

N. Y. BRINTNALL, Prop.

PASSACONAWAY INN,

YORK CLIFFS, MAINE.

Now Open. ROMER GILLIS, Manager,
Furnished Cottages to Rent.

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849.

CONTENTS

EDITORIAL:

Paragraphs	121
Evolution and Revelation	121
American Missions in the Orient	122
The British Elections	122
Does Piety Involve Happiness?	123
Week in Review	123
In Brief	124

STAFF CORRESPONDENCE:

New York	125
The Interior	125

CURRENT THOUGHT

CONTRIBUTIONS:

The Isles of Shoals and Their Deserted Church.	126
Clifton Johnson	
Christine—a serial. Katherine Pearson Woods.	127
Chapter I.	
Individuality. Ian Maclaren (Rev. John Wat- son)	129
Letters from the Orient. XVII. From Nazareth to Dan. A. E. D.	130
Evangelism in the Y. P. S. C. E. Convention.	
Rev. James L. Hill, D. D.	147

THE HOME:

Serenity—a selected poem	131
Paragraphs	131
The New Home. Mrs. M. E. Sangster	131
Life's Teaching. Judith Wells	131
Inspiration. Minnie L. Upton	132
From Camel to Postal Car. Mary J. Safford	132
Health Hints	137
The Silent Sisters—a selection	137
Closet and Altar	137
Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton	138
How to Pack a Trunk	138
The Poison of Grief—a selection	138
Conversation Corner. Mr. Martin	139

THE SUNDAY SCHOOL—Lesson for Aug. 4

Y. P. S. C. E.—Topic, Aug. 4-10

PROGRESS OF THE KINGDOM

LITERATURE

NEWS FROM THE CHURCHES:

A Model Modern Church	144
Missionary Work in North Wisconsin	144
Weekly Register	149

MISCELLANEOUS:

Notices	144
Marriages and Deaths	147
The Business Outlook	148
Biographical	148
Academic Degrees	148
Christian Endeavor Notes	150
Theologians at Cleveland	151
The Gen. O. O. Howard Roll of Honor	151

THE CONGREGATIONALIST

AND BOSTON RECORDER.

The Recorder founded 1816: The Congregationalist, 1849.

Published every Thursday.

PER COPY, 6 CENTS. PER YEAR IN ADVANCE, \$3.00.

IF PAYMENT IS DELAYED, \$3.50.

ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 months, 25 cents.

ADVERTISING RATES.—25 cents per square line each in-
sertion, 14 lines to the inch; 11½ inches to the column.
Discounts according to amount of contract.
READING NOTICES, handed nonpareil, 50 cents per
line, each insertion, net.

RECEIPTS for subscriptions are indicated by the date
of expiration following the subscriber's address, as
printed upon the paper. If a special receipt is
wanted a stamp should be sent with remittance.
DISCONTINUANCES.—In accordance with the almost
universal wish of our subscribers, papers are con-
tinued until there is a specific order to stop. In con-
nection with such an order all arrearages must be
paid. An order of discontinuance can be given at any
time, to take effect at the expiration of the subscrip-
tion.

W. L. GREENE & CO., Proprietors, Boston.

Entered as second-class mail. Composition by Thomas Todd.



"I use the
bindings that
last as long as
the skirt and
look as well
as they wear."

The
"S. H. & M."

Bias
Velveteen
Skirt Bindings
excel all others
for service and
beauty.

A set of the "S. H. & M." miniature figures showing
the latest Parisian costume, mailed for 10c. in stamps.
The S. H. & M. Co., P. O. Box 699 N. Y.

"S.H.&M." Dress Stays are the Best.

Church Equipment.

CHURCH REMODELING.

THOMAS W. SILLOWAY, Church Architect.
10 Park Square, Room 8, Opposite
Providence R. R. Station, Boston.

Mr. Silloway's long practice in remodeling churches
enables him to save and utilize all the valuable parts
of an edifice, and for a comparatively small outlay pro-
duce a building preferable in most respects to a new
one of much greater cost. He proposes to continue
this work as a specialty, and renders his services to
committees who would practice economy, and where
the means are limited. A visit to the premises will be
made, and an opinion and advice given on receipt of a
request so to do.

Church Cushions

Correspondence Solicited.

Ostermoor & Co., 118 Elizabeth St.,
New York, N. Y.



THE
LARGEST MANUFACTURERS
IN THE WORLD
OF CHURCH FURNISHINGS.
ORPHEA AND ASSEMBLY CHAIRS.
SCHOOL FURNITURE
COMPANY
GRAND RAPIDS, MICH.



A. B. & E. L. SHAW
Established 1780.

Largest Manufacturers of

PULPIT
SUITS

27 SUDBURY ST.
Boston, Mass.

Send 5c. stamp for new 100-page
catalogue.

Blake Bell Foundry

Established in 1820.

Successors to WM. BLAKE & CO.
Manufacture bells of every description, single or chimed,
of Copper and Tin. Address

BLAKE BELL CO., Boston, Mass.



THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
FOR THE WORLD
FINEST BELL METAL (COPPER AND TIN)
Send for Price and Catalogue.
BLAKE BELL FOUNDRY, BALTIMORE, MD.



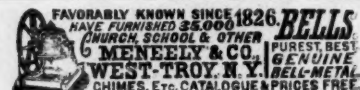
Buckeye Bell Foundry
E. W. Vanuzen Co., Cincinnati, Ohio.

Best Pure Cop-
per and Tin Church Bells & Chimes.

Highest Award at World's Fair. Gold Medal at
Mid-winter Exp'n. Price, terms, etc., supplied free.

BELLS

Steel Alloy Church & School Bells. Send for
Catalogue. The U. S. BELL CO., Hillsboro, O.



FAVORABLY KNOWN SINCE 1826 BELLS
HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER
BELL METAL
MENEELY & CO. PUREST BEST
WEST-TROY, N. Y. BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.

Educational.

SCHERMERHORN'S TEACHERS' AGENCY.
Oldest and best known in U. S.
Established, 1855.
3 EAST 14TH STREET, N. Y.

THE FISK TEACHERS' AGENCIES.

4 Ashburton Pl., Boston, Mass.; New York, N. Y.;
Chicago, Ill.; and Los Angeles, Cal. 100-paged
Agency Manual free. EVERETT O. FISK & CO.

THEOLOGICAL.

MAINE, BANGOR.

BANGOR THEOLOGICAL SEMINARY.

Course of study complete, thorough, Biblical and
practical. Also an elective English course. Advanced
Semitic study optional. Entrance examination on
Wednesday, Sept. 4. Address Prof. F. B. DENIO,
Bangor, Me.

OHIO, OBERLIN.

OBERLIN THEOLOGICAL SEMINARY.

Open to all denominations. A large number of elec-
tives. Also free privilege of college electives. Mus-
ical advantages unsurpassed. A separate three-
years' English course. Term opens September 18.
Address E. I. BOSWORTH, Secretary, Oberlin, Ohio.

ILLINOIS, CHICAGO.

CHICAGO
THEOLOGICAL
SEMINARY

Opens again September 12. Diploma,
B. D., and Ph. D. Courses. Scholarships,
Fellowships, theoretical and practical
training.

For further information address

PROF. H. M. SCOTT,
520 W. Adams St., Chicago, Ill.

NEW HAMPSHIRE.

NEW HAMPSHIRE, FRANCONIA.

DOW ACADEMY,

Franconia, N. H., Prepares for College and Life.
A course for backward students. Athletic field.
Tuition and board \$150 a year. Apply for catalogue
to the Principal, FREDERICK W. ERNST, A. M.

NEW HAMPSHIRE, TILTON.

NEW HAMPSHIRE CONFERENCE

Seminary. Fall term opens Sept. 10, 1895. \$250 a
year. College Preparatory Department. Courses in
Science, Art, Music, Elocution, French, German,
Greek, Latin, and Literature. Commercial Depart-
ment. Good board. Healthy location. Christian
home. Send for catalogue to the President.
REV. J. M. DURELL, Tilton, N. H.

MASSACHUSETTS.

MASSACHUSETTS, AMHERST.

OAK GROVE HOME SCHOOL FOR

Girls, Amherst. Reopens September 19, 1895. Cer-
tificate admits to Smith and Wellesley.
Miss VRYLING WILDER BUFFUM, A. B., Principal.

MASSACHUSETTS, BOSTON.

CLASSICAL AND SCIENTIFIC PRE-
paratory School, 86 Beacon St., opposite Public
Garden, Boston. Primary department for young boys.
The 13th year opens Sept. 25. Address ALBERT HALE.

MASSACHUSETTS, DUXBURY.

POWDER POINT SCHOOL.
Combines individual teaching with exceptional ad-
vantages for home and outdoor life. Laboratories.
F. B. KNAFF, S. B.

MASSACHUSETTS, WORCESTER.

MISS KIMBALL'S SCHOOL FOR GIRLS,
Worcester, Mass. Thorough preparation for
College. Intermediate, Academic and Special
Courses. Send for Illustrated Circular.

MASSACHUSETTS, WELLESLEY.

Wellesley (Mass.) Home School
for Boys.
Send for brief circular.
Rev. EDW. A. BENNER.

MASSACHUSETTS, ANDOVER.

ABBOT ACADEMY
For Young Ladies begins its 67th year Sept. 19,
offering enlarged opportunities. Three Seminary
Courses of studies and a College Fitting Course.
Address Miss LAURA S. WATSON, Principal.

MASSACHUSETTS, BOSTON, 10 Ashburton Place.

BOSTON UNIVERSITY
Law School.

Fall term opens Wednesday, Oct. 2. For circulars
address EDMUND H. BENNETT, DEAN.

MASSACHUSETTS, BRADFORD.

CARLETON SCHOOL for Young Men and
atony and general course of study. Individual teach-
ing. Home for fourteen pupils. Fine buildings, gym-
nasium, bowling alley, laboratory. Twelfth year. Re-
opens Sept. 18, 1895. Circulars, L. N. CARLETON, Ph. D.

MASSACHUSETTS, SOUTH HADLEY.

MOUNT HOLYOKE COLLEGE
Offers three Collegiate courses. Music and Art.
Library, Laboratories, Cabinets and Observatory.
The fifty-ninth year opens Sept. 12th, 1895. Board
and tuition \$250. Mrs. E. S. MEAD, President.

Educational.

MASSACHUSETTS.

MASSACHUSETTS, MONSON.

MONSON ACADEMY.

Monson, Mass. Full corps of teachers, Classical,
Latin-Scientific and English Courses. Dormitory
with modern conveniences. Principal's certificate
admits to college. Fall term opens September 3d.
ARTHUR N. BURKE, A. B., Principal.

MASSACHUSETTS, WORCESTER.

THE HIGHLAND MILITARY ACADEMY,

Worcester, Mass. Begins 40th year, Sept. 11.
Classical, Scientific, Business, Preparatory Depart-
ments. Gymnasium. Athletics Encouraged. Care-
ful Training. Home Influences.
JOSEPH ALDEN SHAW, A. M., Head Master.

MASSACHUSETTS, WORCESTER.

WORCESTER POLYTECHNIC INSTI-

TUTE, Worcester, Mass. Four years' courses
in Civil, Mechanical, Electrical Engineering and
Chemistry. New and extensive laboratories and
workshops, thoroughly equipped. Expenses low.
For catalogue and information address
T. C. MENDERHALL, President.

MASSACHUSETTS, NORTON.

WHEATON SEMINARY FOR YOUNG

Ladies, Norton, Mass. The fall term of the
61st year begins Sept. 12, 1895. Best of home influ-
ences. Excellent sanitary arrangements. Fine
Library, Laboratory, Observatory and Cabinets.
Send for illustrated prospectus to
Miss A. E. STANTON, Principal, Norton, Mass.

MASSACHUSETTS, BRADFORD.

BRADFORD ACADEMY.

For the higher education of young women. Build-
ings unsurpassed for comfort and health. Twenty-
five acres—twelve in grove; lake for rowing and
skating. Classical and general course of study;
also, preparatory and optional. Year commences
Sept. 11, 1895. Apply to Miss IDA C. ALLEN, Prin-
cipal, Bradford, Mass.

MASSACHUSETTS, WORCESTER.

WORCESTER ACADEMY

Prepares boys for any College or Scientific School.
Buildings new, with every modern improvement of
School-House, Dormitories, Dining Hall, gymnasium
and infirmary, with trained nurse. Superior Play-
grounds, with new, costly and best running track.
62d year begins Sept. 4, 1895.
D. W. ABERCROMBIE, A. M., Principal.

MASSACHUSETTS, LOWELL.

ROGERS HALL SCHOOL FOR GIRLS.

A College Preparatory and Finishing School in Bel-
videre, a suburb of Lowell. Fine situation, with out-
look into the open country. Thorough preparation
for Harvard and Bryn Mawr examinations; pupils
sent on certificate to other colleges. Special advan-
tages in Modern Languages, Art and Music. Number
of house pupils limited to twenty. Address
Mrs. E. F. UNDERHILL, Principal.

MASSACHUSETTS, BOSTON.

The Leading Conservatory of America
CARL FAHLSTEN, Director.
Founded in 1863 by
E. Tourjee.

NEW ENGLAND CONSERVATORY
OF MUSIC. BOSTON-MASS.
Send for Prospectus
giving full information.
FRANK W. HALE, General Manager.

MASSACHUSETTS, CAMBRIDGE.

*The Cambridge School. A se-
lect private school for young la-
dies. Fits for Radcliffe and other
colleges. There are courses for
graduates of other schools, who do
not care to go to college. There
are two Residences. Arthur Gil-
man, A. M., is the Director.
Cambridge, Massachusetts.*

MASSACHUSETTS, AUBURNDALE (10 miles from Boston).

Lasell Seminary for Young Women

Suggests to parents seeking a good school consideration
of the following points in its methods:

1st. Its special care of health.

Resident Nurse supervising work, diet and exercise;
abundant food in good variety and well cooked; early and
long sleep; a fine gymnasium furnished by Dr. Sargent,
of Harvard; bowling alley and swimming bath; no regu-
lar or foreknown examinations, etc.

2d. Its broadly planned course of study.

Boston proximity both necessitates and helps to fur-
nish the best of teachers, including many specialists;
with one hundred and twenty pupils, a faculty of thirty.
Four years' course; in some things equal to college work;
in others, planned rather for home and womanly life. Two
studies required, and two to be chosen from a list of
eight or ten electives. One preparatory year. Special
students admitted if eighteen years or over, or graduates
of High Schools.

3d. Its homelike air and character.

Training in self-government; limited number (many
declined every fall for lack of room); personal oversight
in habits, manners, care of person, room, etc.; comforts
not stinted.

4th. Its handiwork and other unusual departments.

Pioneer school in scientific teaching of Cooking, Mill-
inery, Dressmaking, Business Law for Women, Home
Sanitation, Swimming.

Regular expense for school year, \$500. For illustrated
catalogue address (mentioning *The Congregationalist*)
C. C. BRADGON, Principal.

Educational.

MASSACHUSETTS.

MASSACHUSETTS, BOSTON.



RE-OPENS SEPT. 3rd, 1895.

THE COURSE OF STUDY
is thorough, complete and practical. Pupils are
fitted for the duties and work of every-day life.

THE FACULTY

embraces a list of more than twenty teachers and
assistants, elected with special reference to pro-
ficiency in each department.

THE STUDENTS

are young people of both sexes, full of diligence
and zeal.

THE DISCIPLINE

is of the highest order and includes valuable
business lessons.

THE PATRONAGE

is the **LARGEST** of any similar Institution
in the world.

THE REPUTATION

of this school for *originality and leadership* and
as being the **Standard Institution** of its
kind is generally acknowledged.

SPECIAL COURSE.

*Shorthand, Type Writing, Composition and
Correspondence* may be taken as a special course.

SITUATIONS

in *business houses* furnished pupils among
the varied inducements to attend this school.

THE SCHOOL BUILDING,

608 Washington Street, Boston, is centrally lo-
cated and purposely constructed. Office open
daily, from 9 till 5 o'clock. *Prospectus Post Free.*
H. E. HIBBARD, Principal.

NEW YORK.

NEW YORK, Poughkeepsie.

LYNDON HALL SCHOOL.

For Young Ladies. 46th year. College preparation.
SAMUEL WELLS BUCK, A. M., Poughkeepsie, N. Y.

NEW YORK, NEW YORK.

The Misses Ely's School for Girls,

RIVERSIDE DRIVE,
85th and 86th Streets, New York.

NEW YORK, SARATOGA SPRINGS.

TEMPLE GROVE SEMINARY.

Saratoga Springs, N. Y., Graduating, College
and University Preparatory, and Optional Courses
for young women. 41st year. \$325.
CHAS. F. DOWD, Ph. D., President.

NEW YORK, CANANDAIGUA.

GRANGER PLACE SCHOOL.

For Young Ladies. Established 1876.
Opens September 18.
CAROLINE A. COMSTOCK, President.

NEW YORK, AURORA.

WELLS COLLEGE for the higher education of

young women. The revised
catalogue gives full information on requirements
for admission, course of study, the history, equip-
ment and government of Wells College.
WILLIAM E. WATERS, Ph. D., President, Aurora, N. Y.

NEW YORK, CORNWALL-ON-HUDSON.

NEW YORK MILITARY ACADEMY,

Cornwall-on-Hudson, N. Y. For boarding ca-
dets only. Prepares for all colleges and Government
academies. Completely equipped and beautifully
located on Hudson River, 4 miles above West Point.
For catalogue, address S. C. JONES, C. E., Supt.

PENNSYLVANIA.

PENNSYLVANIA, HOLLIDAYSBURG.

HOLLIDAYSBURG SEMINARY

For Girls. Charming location in the heart of the
Alleghenies. Exceptionally healthful. Regular and
Special Courses. College Preparation, Music and
Art. Home comforts stone building, beautiful
grounds. Address, Mrs. R. S. HITCHCOCK.

PENNSYLVANIA, PHILADELPHIA.

THE WALTON-WELLESLEY SCHOOL,

3101 and 3103 Spruce St., Philadelphia.
For Girls. Possesses finest private property in city.
Boarding and day. 14th year. Academic, College
Preparatory and Musical Departments. For illus-
trated catalogue and references, address,
Dr. and Mrs. JAMES R. DAWFORTH.

Educational.

NEW JERSEY.

NEW JERSEY, MONTCLAIR.



ONE OF "OUR BOYS"

is a marked figure on the street, even when not in uniform. He is easily told by his erect bearing, square shoulders, elastic step, and manly behavior. He neither slouches, drags his feet, "wears" his hands in his pockets, nor whistles.

Our experience is that true physical growth, gentle deportment, a high regard for real courtesies, goes with the best scholarship. Consequently our aim is to develop muscles, manners, morals, and brains equally.

Parents who are contemplating the placing of their sons in a first-class school are cordially invited to pay the **Montclair Military Academy** a visit. Catalogue is cheerfully mailed.

J. G. MACVICAR, Head Master,
Montclair, New Jersey.

CONNECTICUT.

CONNECTICUT, FAIRFIELD.
FAIRFIELD ACADEMY. Home School for Boys. Fits for business or college. Genuine home; individual teaching; healthful location.
FRANCIS H. BREWER, A. M., Prin., Fairfield, Ct.

NEW HAVEN, CONN., 56 Hillhouse Ave.
SCHOOL FOR GIRLS.
On the most beautiful avenue of the "City of Elms," offers superior advantages in Finishing Course of Study and in College Preparatory. Apply early.
MRS. and Miss CADY, Principals.

CONNECTICUT, NORWALK.
MISS BAIRD'S INSTITUTE FOR GIRLS, Norwalk, Conn. 24th year. Primary, Intermediate, and College Preparatory Courses. Music, Art, and the Languages. Careful attention to morals and manners. New buildings, steam heat, gymnasium.

CONNECTICUT, WINDSOR.
YOUNG LADIES' INSTITUTE.
A Home School for Girls of all ages. Certificate admits to four New England Colleges. An excellent corps of teachers, each a specialist in her own department. Terms \$350 to \$500. For circulars address Miss J. S. WILLIAMS, Principal.

OHIO.

OHIO, PAINESVILLE.
LAKE ERIE SEMINARY
For Women.
PAINESVILLE, OHIO.
Early application necessary for September, 1895.

READERS OF "THE CONGREGATIONALIST," have you BOOKS OF THE BIBLE BRIEFLY ANALYZED, by AUGUSTUS SCHULTZE, D. D., 20 cents (silver)? Or *Comprehensive Recipe for Moravian Sugar Cake* (German Kaffee Kuchen) 10 cents (silver)? We send the latter free to every one who writes for the former. You should write at once.

THE BOOK ANTIQUARY, Publisher, Easton, Pa.
Our stock of books is large. What are you hunting? Write us at once.

HARPER'S MAGAZINE

NOW READY
FOR AUGUST

74

ILLUSTRATIONS BY

ABBAY, REMINGTON,
WELDON, WOODVILLE,
DU MOND, SMEDLEY,
and Others

HEARTS INSURGENT
By Thomas Hardy
AND
JOAN OF ARC

FOUR COMPLETE SHORT STORIES

MIDSUMMER NUMBER

HARPER & BROTHERS, PUBLISHERS, NEW YORK

NOTE THIS

LIST, IF INTERESTED IN MUSIC.

Children's Voices. A treatise on how they may be harmed and how helped. By Emille C. Curtis. Price, 50 cents.

Anniversary Songs for Sunday Schools. Price, 5 cents.

Treble Clef Choir. A collection of sacred and secular music arranged for Women's Voices. By G. F. Root and D. B. Townner. Endorsed by D. L. Moody. 60 cts.

Curriculum. By G. F. Root. The best American Piano Method ever published. Price \$2.75.

Don't. By G. F. Root. A friendly attempt to correct some errors in musical terminology. Price 25 cents.

The Teacher's Handbook is a graded catalogue of Songs and Piano Music, especially adapted to teaching purposes. Sent free on application, to any music teacher.

IN PRESS.

A New Course especially prepared for the **Study of Music in Public Schools**, embodying many novel features, and thoroughly up to date in every particular. By John A. Broekhoven and A. J. Gantvoort. Send your name and address if interested, and descriptive matter will be sent as soon as ready.

THE JOHN CHURCH CO.,
CINCINNATI, NEW YORK, CHICAGO.

HIGHEST PRAISE

By W. A. OGDEN. The LATEST and BEST collection of **NEW SONGS** for **SABBATH SCHOOLS.** \$30 per 100; by mail, 35c. each. Sample copy sent on receipt of 25c.

THE BIGLOW & MAIN CO.,
76 E. 9th St., New York. 215 Wabash Ave., Chicago.

Spencerian
Steel Pens.

For THIRTY-FIVE YEARS have maintained their superiority for

**Quality of Metal,
Workmanship,
Uniformity,
Durability.**

Sample card, 12 PENS, different numbers, for all styles of writing, sent on receipt of 4 CENTS in postage stamps.

SPENCERIAN PEN CO.,
450 Broome St., New York.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist*.

SUMMER READING.

AT MT. DESERT.

By MILDRED FAIRFAX. Price, \$1.50.
A summer at the beautiful island on the Maine coast.

BERTHA'S SUMMER BOARDERS.

By LINNIE S. HARRIS. Price, \$1.25.
A story of a summer outing.

FANNY'S AUTOBIOGRAPHY.

By Mrs. M. E. DRAKE. Price, \$1.25.
The story of a home missionary house.

GARRETT GRAIN.

By Mrs. FRANK LEE. Price, \$1.25.
Eight wide-awake young people on a farm.

LONELY HILL AND ITS POSSIBILITIES

By M. L. WILDER. Price, \$1.50.

THE TWENTIETH DOOR.

By CHARLES M. SHELDON. Price, \$1.25.
Farm and college life.

ALMOST A GENIUS.

By ADELAIDE L. ROUSE. Price, \$1.25.
The story of a young girl of literary ambitions.

GEE'S TRAP; The Lambs and Field St.

By JOSEPHINE R. BAKER.
A fascinating story dealing with modern problems.

LITTLE PILGRIMS AT PLYMOUTH.

By FRANCES A. HUMPHREY. Price, \$1.25.
An outing at Plymouth. History and story mingled.

THE STORY OF THE PILGRIMS.

By MORTON DEXTER. Price, \$1.25.
A familiar history of the early Independents in England, Holland and America.

Congregational S. S. & Publishing Society,
BOSTON AND CHICAGO.

My Life and Times.

By Rev. CYRUS HAMLIN, D. D. Price, \$2.50.

"It is full of anecdote, a distinct and strong personality, a vivid memory, a kindly spirit, and love of work for all human kind—instructive, entertaining and interesting."—*Literary World*.

"The story told by this remarkable man is of fascinating interest in its form as well as in its subject-matter."—*Public Opinion*.

"The book is a contribution to history, and should be read by everybody."—*The Beacon*.

"No romancer could bring into his tale more varied or thrilling incidents than those which happened in the life of this missionary among the Turks."—*Missionary Herald*.

"The young, the middle-aged, the old almost equally enjoy it, but the young especially."

"First among the missionary books of the year."—*Golden Rule*.

Congregational S. S. & Publishing Society,
BOSTON AND CHICAGO.

THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 25 July 1895

Number 30

* THE CONGREGATIONALIST SERVICES. *

Now ready No. 30 of 3d Series, JAMES.
Also in this Series, No. 27, THE MASTER AND HIS
DISCIPLES; No. 29, SIMON PETER.
Price, 100 copies of one number, 60 cts., postpaid.

* THE CONGREGATIONALIST HANDBOOKS. *

Now ready No. 7, INSIDE VIEW OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.
Also No. 6, INSIDE VIEW OF THE A. B. C. F. M.
Price, per 100, postpaid, \$1.25.

ONE of the most important practical results of the recent Christian Endeavor convention was the bringing of the gospel message to thousands in Boston who are probably not in the habit of listening to it. In every instance where the Endeavorers went with their songs and brief speeches, they seem to have been heartily welcomed. As Dr. Hill says in his article on page 147, the consciousness that a great convention was in session made it possible for the delegates to enter laundries and shops and stores and expect a welcome in holding their meetings. But why should not this form of evangelistic work be more extensively used? Christians in earnest and united in spirit and courteous in their treatment of others can count on respectful attention wherever they go in their Master's name. The Christian Endeavor Society has a great opportunity to lead the churches in a movement which shall reach non-churchgoers and bring them to Christian living.

An American correspondent in Turkey expresses his warm approval of our criticism of Admiral Kirkland for his foolish report to our government that he could find no authentication for the statements of Armenian atrocities. Our correspondent refers to the slowness of travel in Turkey, and says that in point of time San Francisco is three weeks nearer to the scene of the reported torture of Japanese prisoners than Admiral Kirkland was to the scene of the Armenian massacres. This fact may help to explain the conflicting reports of those incredible cruelties when the news of them first came out. But no intelligent, unprejudiced person in Turkey now doubts that they occurred or believes that the accounts of them have been exaggerated. We have talked with trustworthy persons who were living in that region during last year and the earliest months of the present year. We have also conversed with persons in Constantinople who are well acquainted with officials of the Turkish Government and with its affairs. We are fully satisfied that the tortures and murders of thousands of Armenians last autumn by Turkish soldiers were so inhuman and awful as to be incredible except as one remembers that they were perpetrated by Turks. The facts are sufficient to warrant all civilized nations in combining to obliterate a government which has forfeited every right of humanity to exist.

At the opening of the summer school at Clark University, Worcester, last week, Senator G. F. Hoar spoke some wise words con-

cerning the strife between Protestants and Catholics over the public school question, which has been intensified by the East Boston riot of July 4. He characterized it as an attempt on one side to recall the cruelty of the Catholic Church, and on the other side to find the men of the Catholic Church all ready for political action. Both of these attempts, he said, will fail. He believes that the public danger from this strife, though serious, will be transient. We are confident that his forecast is correct. If there is one principle more thoroughly fixed than another in our government, it is that education is to be provided at public cost in non-sectarian schools open to all the children and under public control. If Catholics, Episcopalians, Congregationalists or any other sect desire to maintain private schools and educate their children in them, they have undisputed right to do so. But the common school is to be maintained, to which every child shall have free access, and every citizen must do his part to support it. This obligation, Senator Hoar says, "is the bottom mortgage on every dollar of the people." This principle being settled, it is natural that the great majority of the people should have little patience with those who try to stir up strife about it. Those who do so, whether Catholics or Protestants, are enemies of the public peace.

The appeal of the trustees of the Christian Endeavor Society which will be presented to the next General Conference of the Methodist Episcopal Church is reasonable, its motive being simply to promote Christian unity and united action in movements in which all Christians are substantially agreed. It does not ask the abandonment of the organization of the Epworth League, nor the slightest surrender of denominational loyalty, but only the formal adoption of the name and principles of the Christian Endeavor. We regret that there is little prospect that the proposal will be accepted. From the Methodist standpoint there are reasons against any change, even in the name of the young people's society of that church. As the organization stands, it is better adapted to strengthen Methodism when under the undivided control of the church authorities, and when the members are restricted practically to the literature of the denomination, though it may not foster the most intelligent and broad-minded Christianity. Perhaps the reason which chiefly militates against any affiliation between the two societies is, as suggested by a representative Methodist, that the Christian Endeavor accords with a democratic form of government, while Methodism is an ecclesiastical monarchy. The former tends to Christian unity, the latter to denominational unity. But, since the direct aims of both these organizations are the same, all Christians will rejoice in their progress and hope for their closer affiliation.

The Christian Men's Temperance Union, formed about two years ago, has attained

a membership of several thousand. Local unions and circles have been organized in many towns and cities. Each member is pledged to total abstinence, and agrees to seek out some one with the habit of drinking and to try to bring him to Christ and total abstinence. All who wear the badge of the union also agree not to criticize, in public or private, churches or church members or those connected with any religious or temperance movement. The union proposes to hold a national conference in New York the coming fall or winter. If, under the above conditions, any temperance addresses shall be made by those now prominent in the cause, their novelty will attract wide attention. With the object of the society we are in hearty sympathy. Full particulars of the organization and of the plans for the proposed conference may be obtained from the headquarters, No. 433 Lexington Avenue, New York.

EVOLUTION AND REVELATION.

Prof. John Fiske, speaking last week at the Greenacre Conference, reiterated those conclusive arguments, which he has recently published, for holding a theory of evolution which postulates God and religion. He said that when a certain type of evolutionists declare that science has destroyed religion they are simply basing their opinion more upon the old anti-religious sentiment of the eighteenth century than upon any real scientific reasoning. Professor Fiske holds that religion, from its earliest and crudest forms to its most refined, contains three essential elements: first, belief in God as in some way either explicable or inexplicable, and yet analogous to man; secondly, belief in an unseen world in which personality continues after death; thirdly, belief in an inseparable connection between the unseen world and the moral law; and he has no patience with Mr. Frederick Harrison's idea that a hope of survival in the grateful remembrance of one's fellow-creatures will ever take the place of a belief in personal immortality. He holds that, coeval with the genesis of humanity and the ethical sense, the religious sense also began to appear; and to those who accept this, but believe that such an outreaching of humanity to the unseen establishes a relation in which the subjective term is real and the objective term is imaginary, Professor Fiske replies that if so it is something without precedent in the process of evolution; it is an isolated fact in the universe, and this is enough to condemn the supposition, for there are no isolated facts in the universe, or, as Professor Fiske puts it, "The whole analogy of evolution bears us with resistless momentum to the conclusion that the religious cravings of mankind are correlated with an unseen world that really exists and in which the process of ethical evolution is to find its fullest fruition and consummation."

These essential elements of religion, as Professor Fiske states them, are the pri-

mary principles of the Bible, which to the belief in God presents the moral law as from him, and to the belief in an inseparable connection between the unseen world and the moral law presents the sacrifice of Jesus Christ as the means of restoration to fellowship with God of those who have broken the moral law and, therefore, their connection with the unseen world. The theory of evolution is constantly undergoing changes, though in some form it is steadily gaining ground among all classes of religious students. It is constantly approaching toward harmony with Biblical teachings. As Dr. Fiske expounds it, it seems to make the fact of a revelation from God not only possible but necessary. If to these fundamental beliefs which he names, evolution points to objective realities, they must disclose themselves to the human soul reaching out after them. God cannot be silent to those who believe in and love him. The movement of evolution is the activity of the Father of mankind. The Bible is the record of his thought finding expression in human history and experience, and of his love and mercy finding expression in the incarnation, death and resurrection of his only begotten Son.

AMERICAN MISSIONS IN THE ORIENT.

The Japanese Missionary Society has become independent and self-supporting. A little more than twenty-five years after the first missionary of the American Board arrived in Japan, there are over seventy churches, with 11,000 members. The majority of these churches are self-supporting and have for several years maintained a flourishing home missionary society, for which they now relinquish all outside aid. This is an event of great significance and may well be named as evidence of the success of American missions.

But it is a serious mistake to measure the power of missions by the number of converts made or churches organized within a given time. Our missions have made American ideas of freedom, humanity, morality and education—ideas inseparable from the gospel of Christ—influential far beyond the bounds of their churches or educational institutions. As statesmen, scientists and men of literature, many of our missionaries have won fame and influence in nations not yet ready to accept the gospel, but whose best representatives accord to it respect because they honor those who proclaim it. We had not realized the extent or meaning of this influence of missions till taught by personal observation. Two examples will suffice to illustrate. Beirut is the brightest spot in all Palestine and Syria. It stands for the most intelligence, the greatest spirit of progress in both those countries. The American colony is the most attractive place in Beirut, and the Syrian Protestant College is its center. It has the most beautiful and most commanding situation. Its charming social life includes many students of various nationalities. Its religious atmosphere is sweet and sound. Its leaders, past and present, have held and hold the high respect of the more intelligent Mohammedans, Jews and Greeks. Some of them have won the love and confidence of multitudes of the natives. The college is certain to be a factor in any important political changes in these countries. Many of its graduates are in government employ. The training of the few journalists in Syria, most of whom live

in Beirut, has been the work of the college. A number of its alumni are teachers in public and private schools. Physicians from its medical department are scattered up and down the land, and their homes are often as rich in healing influence as their professional labors. We recall one such home in Jaffa, as redolent of Christian love and faith as any we have seen in America, while the husband and father at his office and in the hospital of which he has charge treats scores of patients daily, some of them coming from many miles away. How can the influence of such Christian lives be measured in figures? It is noteworthy, also, that the graduates of this college do not fly to freer lands, but almost uniformly settle in their own country. Of the 181 who have gone out from the medical department during the last twenty-five years, all the living except eleven are in Syria, Palestine, Asia Minor, Egypt and Cyprus.

In the vicinity of Constantinople the three finest situations are occupied by institutions planted by American missionaries—the American Bible House at Stamboul, the American College for Girls at Scutari, and Robert College on the Bosphorus. They are so well known that one who cannot speak the language in either district has only to pronounce the word *American* to direct any hackdriver to one of these institutions. In these Christian colleges men and women of different nationalities meet and form friendships which increase in value as the individuals rise in influence in their respective governments. For example, one half the present members of the Bulgarian Cabinet are graduates of Robert College. The faculties of these colleges in character and ability would rank with those of our foremost institutions in the United States, and several of them are regarded as in their departments among the highest authorities in the Orient. The president of the Girls' College at Scutari would do honor to Wellesley or Smith in the same position, and neither of these colleges can furnish a fairer sight than that in the chapel at Scutari when the students are assembled there. Many of them come from homes of wealth and of culture, according to Eastern notions, and contact with Western thought and ideals has developed some of them into rare beauty of spirit. One of them a few years ago married, and taking pity on a forlorn child desired to adopt him. Her husband provided her with the means to open an orphanage, and now she has ten boys in her care, who will be taught useful trades and sent forth to found other Christian homes.

Foreign missions are successful, if measured by the churches they have planted and the converts to Christ they have gathered into them. But one cannot study sympathetically this work on the ground without the conviction that it is slowly but surely permeating these old civilizations with Christian ideas. The prejudices of ages are against them, but God is with them and the noblest human ambitions are with them. Ideas of Christian liberty are crowding against heartless tyranny and slavish subjection. A new reverence for human life is making itself felt. Some sense of brotherhood is beginning to break down the barriers between different nationalities in the same communities which have made united action impossible. A common interest is being awakened, a patriotic spirit cultivated which in time will lead to social and political revolutions. And the chief force which

is bringing all these things to pass is foreign missions. Some of those who are carrying them on are statesmen, seers, heroes. Even the best friends of missions underestimate their value. They ought to be far better sustained than they are. More than in any other agency the potency of new life for old Eastern nations is in them.

THE BRITISH ELECTIONS.

The political overturn now in progress in Great Britain resembles in its completeness several in the recent history of the United States. It is due to a combination of causes, among which some of the more prominent are the dwindling of Nonconformist confidence in Lord Rosebery, the recent prime minister, a reaction against the temperance movement for local option, a widespread loss of faith in the practicability and importance of Irish home rule, and especially disgust at the failure of the Liberals to carry through legislation of the first importance. One of its most surprising results is the defeat of several of the most distinguished and experienced Liberal leaders, including four members of the last ministry. When such men as Sir William Vernon Harcourt, Mr. John Morley, Mr. Arnold Morley, Mr. C. E. Shaw Lefevre and Sir E. J. Reed are beaten, it means that an almost unprecedented defeat has been incurred by their party.

At this writing 286 Conservatives are reported elected, with fifty Liberal Unionists and ninety-five Liberals. The Irish returns thus far also foot up forty four McCarthyites and six Parnellites. The Conservatives are likely to have an absolute majority of over 100, without counting the Unionists. This puts an unexpected face upon matters. It is likely to have the unanticipated result of leaving Mr. Joseph Chamberlain and his followers in mid air. Their importance, and even necessity, to the Conservatives has been assumed, and they have reckoned upon it boldly. It can have occurred to very few that they would not be needed after all. But apparently the Conservatives will be able to do without them, and the prevalent Conservative distrust of Mr. Chamberlain, which would have caused them to accept alliance with him only with reluctance, now probably will lead them to act independently of him. They will be glad indeed not to be obliged to be responsible for his advanced and almost Socialistic views.

Nevertheless, the Conservatives themselves are merely on trial, and must face the fact with all it involves. They more than once have adopted Liberal measures upon regaining power, and have tried to claim the sole credit of enacting them, and they may attempt this once more. But, apparently, disestablishment has received a sharp check, and so has the effort to abolish or reform the House of Lords. Irish home rule now will play a much less prominent part for a time. A comic picture in the papers also has amusingly indicated the relation of the local option issue to the result by portraying Lord Salisbury as riding in triumph astride of a barrel of beer upheld by working men. One of the most serious consequences is believed by some to be the endangering of the unsectarian Board School system. It will be some years, at the least, before the Liberals can recover their lost prestige.

Such an overturn illustrates vividly the underlying conservatism of the British peo-

ple. Let it once become persuaded that Parliament is going too fast, even in a right general direction, and it puts on the brakes by turning out the ministry and delaying the reforms which it may mean all the time to secure sooner or later. This conservatism is not without its value. But it also has its drawbacks, and one of the gravest of these just now, as we suggested last week, is likely to be a relaxing of English pressure on Turkey in behalf of the Armenians. In our judgment, this would be not only a misfortune but a grave political error. Yet, if Lord Salisbury is to control affairs, it is more than probable.

DOES PIETY INVOLVE HAPPINESS?

Certainly. It does not prevent untoward circumstances from overclouding life now and then. It does not forbid poverty to restrict one's privileges. It does not save from bereavement. Many of the bitterest ills to which humanity is liable continue to befall the Christian like any one else. Yet his religion does secure him real happiness, a happiness unknown to others.

Often it actually prevents trouble from befalling him which would occur to him were he not a Christian. By calming and cheering him and by reminding him of the divine love and care for him it enables him to face threatening disaster with a wisdom, a fertility of resource and an energy which succeed in repelling it. Sometimes his prayers for protection are answered in the manner desired and more often they are answered indirectly, yet really, by such an ordering of conditions that his sorrows turn out to have been blessings in disguise for which afterwards he becomes unfeignedly grateful.

When the worst occurs and there is no other mitigation of his distress, he has the sweet consciousness that all things, even the most painful, work together for good to them that love God. He is, and knows himself to be, at one with the great ruler of the universe. He is able to enter to some extent into God's motive and spirit in allowing him to be afflicted: He understands and desires, so far as it is necessary, the benefit of the discipline of sorrow and trial. He can look beyond them and realize the joy which they are to assure.

This harmony of soul with God, the only secret of the highest happiness, is his. It renders his prosperity sweeter and it robs adversity of its sharpest sting. The unrighteous often enjoy, through divine mercy, a species of happiness which it would be folly to deny or undervalue. Yet it is not such as his. It cannot be depended upon for it has no enduring basis. An unhappy Christian is not necessarily self-deceived but is imperfectly developed. Faith in Jesus Christ, as it increases within the heart, causes a happiness which is infinitely blessed and has no possible substitute.

THE WEEK IN REVIEW.

The New York Police Commissioners and the Excise Law.

It has been very easy for the police commissioners to produce statistics of arrests under the new régime disproving the puerile charge of Senator Bill and the other enemies of the Sunday Closing Law that the demoralization of the police force caused by the changed attitude of the commissioners had caused a lessening of the vigilance toward crimes against property and

person, and brought about multiplication of robberies, assaults, etc.

Mr. Roosevelt, in a splendid speech made before a German Good Government Club, has also exposed the fallacy of the cry that the law never was enforced before and would not be now if the people had their way. He gave statistics showing that the number of arrests for violations of the Excise Law under the old Tammany régime were quite as numerous, and on some Sundays far more numerous than the highest record of the past month; the only difference being that the arrests then were ordered simply for the purposes of blackmail and to increase the revenue of Tammany officials, while now the law is executed impartially and no filthy lucre clings to the hands of either police commissioners or police captains.

It has been encouraging during the past week to notice the steady increase of public sentiment, even among those who desire to use intoxicants on Sunday, in favor of Mr. Roosevelt and his associates. At the same time the clamor for a special session of the legislature and a repeal of the law has grown less strident. Mayor Strong is not interfering with the policy of his appointees nor worrying about the effects which respect for law is going to have upon the Republican party. Clergymen like Dr. Stimson of the Broadway Tabernacle are saying, over their own signatures in *The New York Tribune*, that if the Republican party is wise it will seize the opportunity to back up just such men as the New York police commissioners; and *The Tribune* and *The Mail and Express* and the best journals of the interior of the State echo this opinion.

Law-abiding and Law-defying Germans.

It is most unfortunate that the German population in this country, so thrifty and so law-abiding in many respects, so stalwart in its support of sane theories of national finance and so loyal to the principles of constitutional liberty, should be pre-eminent in its opposition to the enforcement of Sunday and liquor laws. *The Staats Zeitung* of New York city, a most influential German paper, is fighting the police commissioners there tooth and nail, and it is to be noted that the Turners of Milwaukee are banding together to fight the Civic Federation there. Fortunately there are some representative men among them who decline to be put in the position of seeming to care more for what enters their stomachs than for honesty in the administration of municipal affairs, and we have already called attention to the opinion of Hon. Carl Schurz and others like him in which they take the very sane and law-abiding position that it is far better to have what may be considered an iniquitous law enforced impartially than it is to have the law defied and collusion exist between lawbreakers and public officials.

Two Hundred and Fifty Years of Town Life.

The town of Manchester, Mass., last week celebrated its 250th anniversary with an *eclat* which attracted more than local interest. The chief features of the celebration were a pageant which reproduced the life and dress of the early days and orations which honored the virtues of the Puritans. Lieut. Gov. Wolcott, in a graceful and dignified address, gave worthy praise to the hardy fishermen and merchantmen of the sea, whose virtues have been preserved in their children, and expressed his faith in

the future while such men survive to face the problems of the present. Manchester has, like many other towns along the Massachusetts coast, become a kind of summer suburb of Boston, and this recognition of the native element that preserves the simplicity and integrity of country life was timely and welcome. Other addresses also were worthy of the occasion. The celebration gave an uplift to the patriotism not only of the town, but of the commonwealth, Manitoba and the Dominion.

The school issue in Manitoba has been postponed for a time by a vote on July 18 in the Dominion House of Commons, after a debate lasting until three o'clock in the morning. An amendment opposing remedial legislation was offered, and had it been carried the cabinet doubtless would have felt obliged to resign, as it amounted to an expression of want of confidence. But in order to avoid this result, which would have been nearly as awkward for him and his party as for the defeated government, Mr. Laurier, the leader of the opposition, came to the rescue of the ministry and voted against the amendment. Thus, although the moral effect was much the same as if it had prevailed, the actual defeat of the amendment rescued the ministry from their dilemma. They therefore will retain office, but the subject of the bill now must wait some time for further action. This will afford all parties time to cool off and some suitable settlement of the crucial question may be suggested. But it looks increasingly as if the opponents of sectarian schools are to prevail in the end, and there is no question that, whatever may be true technically about existing statutes and their history, the moral right of the matter is with the anti sectarian party.

Italy and the Papacy.

Signor Crispi, the Italian premier, has just made an important announcement of the future policy of the Italian Government toward the Pope. The Senate, on July 17, approved by a considerable majority a bill making a national fête day of Sept. 22, the anniversary of the papal surrender and evacuation of Rome in 1870. During the debate on this bill Premier Crispi declared that the government desires "neither a concordat nor a combat," neither a specific agreement nor a quarrel with the Vatican. All existing engagements with the Pope of course will be honored, but no concessions to the papacy will be made. Signor Crispi added in so many words that "it is through liberty that peace between the state and the church must be realized," and the remark was cheered loudly. It is another evidence of the spread of enlightenment and sound sense in Italy during recent years that a policy of calm and dignified indifference to the Pope, perfectly courteous and fair to him, yet equally unconcerned whether he approves or disapproves of it, is so prominently announced and indorsed.

The Assassination of Stambuloff.

The assassination of M. Stambuloff, premier of Bulgaria, has caused unusual excitement in Eastern Europe and may lead to important political and even international consequences. Stambuloff long has been the most eminent statesman in his nation and practically a political dictator, and he has succeeded in elevating greatly the relative importance of Bulgaria. Throughout a most checkered and exciting career, the keynote of his policy has been Bulgarian independence, in spite of the opposition of

Turkey and the far more serious hostility of Russia. Indeed, it is believed, and not without reason, that his assassination was due to Russian intrigues. So long as he lived it would have been difficult, if not impossible, for Russia to have maintained, or even gained, that influence over Bulgarian politics which she long has sought. Prince Ferdinand of Saxe-Coburg-Gotha, the present sovereign of Bulgaria, who is away at Carlsbad, and who owes his election to the throne to Stambuloff's influence, seems disposed to make little effort to bring the latter's murderers to justice, and is openly accused of having desired to get rid of Stambuloff in the hope of finding advantage for himself in an alliance with Russia, even at the sacrifice of vital Bulgarian interests. The murder of Stambuloff may be allowed to be forgotten as soon as possible, but it is quite as likely to result in Ferdinand's deposition or abdication before long. Poor Bulgaria is strong enough to be a thorn in the flesh of Russia and Turkey, and to be a source of perpetual uneasiness to the whole of Europe. But she is not strong enough to defy the greater powers. It is unsafe to predict what time alone can reveal.

NOTES.

General Master Workman Sovereign's summons to Knights of Labor to boycott bills of national banks is to be classed among the humors of the season. Any one who prefers silver dollars instead of bank notes can doubtless be accommodated. With so extensive an official title Mr. Sovereign hardly needs his proper name in order to enforce his boycott.

The eight days' debate between Mr. Horr and Mr. Harvey in Chicago on the silver question has been copyrighted and is to be published. It will cost the country less than the usual method, which is to publish such debates without copyright in *The Congressional Record*. The only reason we can see for having such a wearisome discussion in Chicago is that Congress is not in session.

One of the inevitable consequences of eminence is occasional misrepresentation, but when it is deliberate it is especially to be condemned. If there be anything meaner and more contemptible than the attempt made a few days ago to make ex-President Harrison appear to have withdrawn as a candidate for re-election it would be hard to imagine it. Opinions may differ honestly as to the desirability of his candidacy or as to the possibility of its success, but honorable men of all parties have only scorn for such methods of trying to get rid of him or, at least, trying to force him to declare his purpose prematurely.

The New Hampshire Law and Order League is after the police commissioners of Manchester, and so are the clergymen of the city. The Ministerial Association intends to prefer charges before Governor Busiel against the two commissioners who refused to instruct the chief of police to enforce the law closing saloons.

Many of the Negroes of Florida are said to be leaving the State. It is not surprising. A State that makes it a penal offense for the A. M. A. officials to continue to conduct its school there on its present Christian, interracial basis should be deserted.

When Lord Rosebery's horse won the Derby Mr. Chauncey Depew cabled, "Nothing left but heaven." The British electors have made it necessary for the too loquacious orator to revise his eschatology.

The Defender easily outsails the Vigilant and makes it seem probable that the cup will not cross the Atlantic.

Colonel Cockerhill in his most recent letters from Japan to the New York *Herald* describes the wholesale, summary suppression by the

Government of all criticism of the imperial policy, and the rise of a party determined to antagonize the ministry at every turn, in Parliament and out of it.

The Dunganis, Mohammedans in north-western China, are in rebellion.

Tennessee, as well as some of the other Southern States, is doing much to bring Sunday legislation into disrepute by its persecution of the Seventh Day Adventists. Putting honest, God-fearing, conscientious men in jail and compelling them to work with criminals in the chain gang does not change their opinions in the least, and lessens the respect of all for the religious and secular forces responsible for such a state of tyranny.

IN BRIEF.

Last summer we printed a short story by Miss Katherine Pearson Woods entitled *Wild Mag*. It was based on facts gathered by her in a diagnosis of the condition of some of the tenements of Baltimore. We begin this week a sequel to the story of last year, and those of our readers who have a file of *The Congregationalist* will do well to re-read the beginning of the tale concerning life in the Wyvern Tenements. Since writing *Wild Mag*, Miss Woods has lived in college settlements in Boston, Hartford and Philadelphia, and she knows the life, the struggles, the aspirations, the victories and defeats of the humble and poor as do few of our American writers.

Mr. Arthur Morrison, himself an English author of no mean repute, recently went to hear Rev. John Watson of Liverpool, better known as Ian Maclaren, preach, and his somewhat peculiar criticism was that "the emotions Maclaren is able to excite by the written word may be legitimate enough, but when he adds the faculty of the orator to that of pictorial artist and caps both with the authority of the pulpit, a timely reproach is almost necessary if only in the interests of weeping congregations." In reading our British contemporaries—whether literary or religious—during the past six months no new name has been more prominent than that of the Presbyterian pastor of Liverpool, of whose book, *Beside the Bonnie Brier Bush*, over 40,000 copies have been sold in Great Britain, not to mention the very large sale in the United States and the colonies. No man has been more in demand for inspiring sermons at the great ecclesiastical gatherings. We noted the fact last week that his wife had confided to Mrs. Margaret Bottomo that her husband might visit the United States this autumn. Until that happy day dawns Americans who would hear him must go across the water, but all who will can read him in the contributions which we hope he will make from time to time to our columns. We publish this week a discriminating analysis of just what individuality is and is not.

The Watchman does well to call attention to the fact that the Y. P. S. C. E. movement arose out of a pastor's attempt to give vitality and spiritual power to a prayer meeting.

Chicago now has three ordained clergymen, two of them Congregationalists, who are serving as garbage inspectors. They see that law is enforced and that the residents of the alleys realize that "cleanliness is next to godliness."

One of the lecturers at the Plymouth School of Ethics pointed out forcibly last week that to accept the doctrine of infallibility is contrary to sound ethics. There is a broad distinction between the desire to believe and the will to believe.

Of course we were in error week before last in stating that the *Plymouth Weekly* is published by Plymouth Church, Detroit. This journal is the State paper of the Michigan

Congregational churches, and we regret our accidental slip in alluding to it.

It may be a disappointment to some people to learn that the two young men who were arrested in this city the other day for tearing down and carrying off American flags were not Roman Catholics, but it simply proves that rowdies belong to no particular religious body.

Lieutenant-Governor Wolcott of Massachusetts says that it is the "fundamental idea of our American citizenship that all men shall enter upon the competition of life upon equal terms of social rights, obligations and opportunities." Could our political ideal be better expressed?

The Kansas City *Times* is sending on to New England some representative merchants of that city in order that they may become acquainted with business methods and representative business men of our manufacturing centers. That is excellent political missionary work. There are grave problems of government, both financial and moral, on which men can get far more light by sight and insight than by wordy arguments.

Mr. Joseph Cook, according to reports from Honolulu, in a Fourth of July address in that city, attacked the United States Administration, and was called to order by United States Minister Willis, who received the approval of the audience for his insistence upon non-partisanship. Mr. Cook has a way of speaking his mind without fear or favor, but he usually makes it plain that he speaks for himself alone. No statement of his remarkable address at the Worcester meeting of the American Board called forth heartier applause than his sententious assertion, "I represent nobody."

Professor Nash of the Cambridge Episcopal Divinity School, in an address delivered at the Plymouth School of Ethics last week, said that one distinct characteristic of the life of today is the comparative study of religions and creeds. "Formerly the other man was burned; now he is studied." Our reporter of the Summer School of Theology at Cleveland notes the same attitude in the leading speakers there. It is a gratifying announcement that the school has paid its way and come to stay. President Thwing deserves much praise for his enterprise and wise execution of his plans.

There is to some minds a peculiar fascination in efforts by converted Jews to bring others of their race to Christianity. Some of these efforts are worthy of sympathy and assistance and others not so worthy. The *Independent* last week editorially described several missions of both kinds in New York. The same differentiation is to be found abroad, and sometimes the least worthy are managed by Jews who have the peculiar gifts of their race for raising money, and who find in this country a fruitful field. A careful examination of the work of Jewish missions should precede contributions to their agents.

Rev. J. H. Jowett, who has accepted the call to Dr. Dale's former church in Birmingham, was born in Halifax, studied under Dr. Fairbairn, then went to Edinburgh University, where he won scholarships and prizes, thence to Mansfield College, Oxford, and in 1889 he became pastor of St. James Church, Newcastle-upon-Tyne. He is an intimate friend of Prof. Henry Drummond. He owes much to the writings of John Bunyan, Carlyle and Ruskin, and there was a time in his life when he "literally devoured the works of the leading American authors." He traces to them distinct and valuable influences in shaping his life. Indeed, he says, "I do not know any course of reading which opens out the symbolism of nature and gives you the key to its language as a systematic study of Irving,

Hawthorne, Holmes, Emerson and Lowell. They afford a splendid means for developing an aptitude for detecting distant analogies such as you will find supremely exhibited in the writings of Emerson." "Who reads an American book?"

An interesting incident of the Fourth of July dinner, eaten by Americans in Holborn Restaurant, London, was the message from the graduates of Emmanuel College, Cambridge University, who happened to be dining under the same roof the same evening. The message was full of hearty recognition of the splendid work which is being done by the American as well as the English universities in binding together English-speaking peoples, and of course the reminder that John Harvard was an "Emmanuel man" roused the patriotism of all Harvard men present. Charles Dudley Warner was one of the diners and proposed the toast "The queen." He scintillated, as usual, and perhaps his best hit was the remark "that like the children of Israel the Americans come back to London annually to celebrate the Exodus, which was an American way of expressing gratitude to King George for being so bad that they had to leave him." President Seth Low of Columbia College, in proposing the toast, "The President of the United States," rang out an unequivocal indorsement of the American theory of universal suffrage, and said that the whole world had to come to the United States to be educated in the noblest principle of government that the world has ever known.

The name and life of Celia Thaxter are inseparably associated with the Isles of Shoals. To her they were not only "sad, stern, bleak and unpromising," but also "enchanted isles." "The very wildness and desolation revealed a strange beauty" to her, for all things were "speckless and spotless. There was no dust, no noise—nothing but peace in the sweet air and on the quiet sea." Mr. Clifton Johnson tells elsewhere of the struggle of good men in the past to keep religion and morality alive in this out-of-the-way place; and if the reader, by reading his article, is led to have some interest in the islands, he can find no better supplementary reading than Mrs. Thaxter's book, *Among the Isles of Shoals*, and the more recent publication which includes her letters to chosen friends. How quaint was the praise that Cotton Mather gave to Rev. John Brock, who preached to the islanders during the years 1650-62. The excellent Mather had to resort to italics in order to emphasize his good opinion, saying: "He was a good *grammarian*, chiefly in this, that he still *spoke the truth from his heart*. He was a good *logician*, chiefly in this, that he *presented himself unto God with a reasonable service*. He was a good *arithmetician*, chiefly in this, that he *so numbered his days as to apply his heart unto wisdom*. He was a good *astronomer*, chiefly in this, that his *conversation was in heaven*." Which was Mather's Christian, brotherly way of saying that Mr. Brock, like many others who have lived since, though not highly educated or cultured, was an excellent servant of God, and reached the hearts of the people to whom he ministered.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The Enforcement of the Sunday Law.

The rigid enforcement of the law against liquor selling on Sundays has mildly stimulated invention in the line of methods of evasion. One of the most popular, for a time, was the ordering with the beer or more potent stimulant for a small party of "a meal," consisting of one of Bent's cold water crackers. (The law allows the service of fluids with a meal.) But while all was working smoothly, along came a non-Tammany judge who decided that a cracker is not "a meal," within the meaning of the

ordinance, and several barkeepers came to grief.

In behalf of such barbers as were not content with a half-day's business on Sunday some cute evader suggested the forming of "Sunday Shaving Clubs," composed of late-rising gentlemen, neighbors, who meet in some convenient apartment, not a barber's shop, where they are shaved and shorn at their leisure and rejoice over their escape from the rigors of a "Puritan Sabbath."

The Exodus of the Children to the Country.

The annual work of sending poor tenement house children into the country is now in full swing, and, as usual, occupies the time, thought and care of hundreds of good men and women in our churches, missions and guilds, of which none outside of the city and few in it, save the participants, ever hear. The more public organizations, like *The Tribune Fresh Air Fund*, grow yearly in popularity, usefulness and success in getting money. "*The Tribune fund*" resumed work for its nineteenth season only three weeks ago, has already received between \$13,000 and \$14,000, and is sending into chosen places in New England and the Middle States from one to five parties a day for two weeks' breathing of fresh air, the invigorating of their puny frames, and learning something new of life. The fund is helped this season by a "loan exhibition" of really fine paintings, with occasional concerts, the proceeds of which are equally divided between *The Tribune's* fresh air and the *Herald's* free ice funds. The *Christian Herald* also sends out excursion parties of young folks, who, on their departure days, keep the Bible House alive with the exuberance of their joy. The city has few more useful forms of "applied Christianity" than these.

Reasonable Provender for the Poor.

Plans for cheaply feeding the temperate poor are growing more numerous and varied. The Mariner's Temple at Oliver and Henry Streets has now satisfactorily tested the one-cent-coffee-stand plan, and sells over 700 meals a day, this being its bill of fare—a cup of good coffee, bread or roll, bean soup, vegetable soup, baked beans, fish chowder, (on Fridays), at a charge of only one cent for each article here named; hot or cold water baths for five cents, "Testaments, papers and tracts in eight languages given to those who will read them," and a cordial invitation to free attendance on the Sunday services and three evening meetings each week is given to all partakers of the meals, which a well-known city physician, after personally testing them, pronounces "good." Another day and night street lunch wagon has been put on; there is a lull in the war upon the fruit stands presided over by exiles from the sunny land of Dante and Guido Reni, giving room for hope that we poor summer stay-at-homes may manage to keep from starving for a while longer.

Metropolitan Endeavorers Praise Boston.

Our Christian Endeavorers came back from Boston overflowing with praises of profuse hospitality received at "the Hub," not only Christian friends of the society but entire strangers transiently met in the street or cars vying with each other in polite attentions, and often going far out of their way to direct an inquiring visitor never seen before nor likely to be met again. The badge availed to secure protection and kindness from all classes. The loyalty of the members is seen in the patience with which they speak of their great difficulty in getting

seats in the immense assemblages where the speakers could be heard or even seen. It was naturally rather trying for young women going an hour and a half before the appointed time, after standing as long as nature could hold out, to sit upon the bare floor out of all sight and hearing of the exercises. But they see that this is inevitable if so many thousands are to come together anywhere, and declare that despite all drawbacks the trip paid very richly. In our streets, cars, parks, restaurants, and places attractive to visitors, the badge identifies great numbers from hence to the Pacific and the Gulf, getting glimpses of New York on their way home.

The Death of Dr. Arthur Brooks.

The death of Rev. Dr. Arthur Brooks, though for a few weeks not unexpected, has caused profound grief, not only among the Episcopal but all our Evangelical churches. Few men were more truly esteemed for practical Christian benevolence, large-hearted charity and intense devotion to his work. His funeral on Thursday drew together most of the clergy remaining in or near the city. The services were shared by Bishop Potter, Drs. McVicar and Huntington. The remains were taken to Boston, his birthplace, to be buried beside those of his brother, Phillips, in Mount Auburn.

Union Services in Brooklyn.

The four churches on Brooklyn Heights that are wont to unite in summer services—the Pilgrims, First Presbyterian, Reformed, etc., are this season enjoying the preaching and pastoral ministries of Rev. Dr. M. M. G. Dana, who is quite at home among the Christian friends of his early days and receives a hearty welcome. HUNTINGTON.

FROM THE INTERIOR.

Municipal Affairs.

The interest in good government is not subsiding. July 12 a grand jury, specially called to consider attempts on the part of two members of the city council to obtain a bribe from the ice men, proved the wisdom of its call by promptly indicting the officials involved. Suspensions against one of the aldermen led to the hiring of a vacant room near his office, and the making of holes through the partition so as to get the exact words used. Although this eaves dropping plan did not fully succeed, it has been so far successful as to warrant an indictment and to obtain an amount of evidence which may lead to conviction.

Boodle Ordinances.

These, if the press can be trusted, are still getting the approval of the council. It certainly is suspicious when a council passes by the requisite majority a measure which the mayor disapproves, and gives good reasons for disapproving. One of the last of these ordinances gives the City Railway the privilege of running electric cars with the trolley system on Clark Street. Thanks to the mayor, the ordinance was not passed without one or two excellent amendments, but after all one can but feel that the rights of the public in our streets are given away with quite too little regard to the public welfare.

Civic Federation Report.

The first annual report of this body is now before the public. Some of its statements are startling. It declares that during the last two years the number of persons applying for relief, either to the county or to boards organized for aid, shows that

one-tenth of our population is in a state of virtual pauperism. In 1894, 23,795 persons were aided, representing five times as many in actual need. During 1895, 31,000 persons were aided. Of this number only about 3,000 were new applicants. Last winter was comparatively prosperous, although the figures just quoted would indicate that the pressure of poverty was greater than the year before. Perhaps this means that savings had been more generally used up. There may be some question as to the accuracy of the inferences which this report of the charity committee has drawn, but there can be no doubt about the wisdom of the recommendations it makes. It would have a more thorough canvass in order that clearer data as to actual facts may be obtained. It would introduce new measures to prevent fraud. It would employ friendly, unpaid, volunteer visitors to canvass the city by districts. It favors the establishment by the city of some means of self-help, the opening of city lodging houses with free baths, and the establishment of a system of loans and savings which will prevent the imposition of the enormous rates of interest which those who are sometimes compelled to borrow are now compelled to pay.

The Debate on Free Silver.

The great debate between Hon. Mr. Horr, formerly of Michigan and many years its representative in Congress, and Mr. Harvey, author of Coin's Financial School, is now on. It is too soon to report success for either party. The audience is small. It is composed of interested persons, for whom some special favor has secured a ticket. Probably not more than a hundred have as yet been present at any of the discussions. Mr. Horr is a master in debate. Mr. Harvey is also well acquainted with the money legislation of the country. Neither party, in the presence of the judges who interpret the rules controlling the debate, can take unfair advantage of the other. Both are obliged to stick closely to the subject under discussion. It is understood that the reports of the debate will be published in book form. Both parties claim to be bimetallists. Mr. Harvey wants free silver, no matter what it is worth commercially, to circulate by the side of gold at the rate of 16 to 1. Mr. Horr wants so much silver in circulation as will preserve its parity with gold, and no more. Mr. Harvey is accused of being a silver monometallist, Mr. Horr of favoring gold monometallism. The friends of Mr. Harvey declare that thus far he has had the advantage in debate. The friends of Mr. Horr are just as confident that the argument is with him. The debate is to last ten days. No reports are made till they have been carefully examined and signed by the speakers themselves.

The Churches in Omaha.

The First Church is disappointed in the refusal of Rev. Mr. Wise of Indiana to become its pastor. During the months of July and August all services in this church, save those of the Christian Endeavor Society, will be suspended. Dr. Butler of St. Mary's Avenue Church, with his family, is East on his vacation. Here evening services will be given up during the summer months. Rev. Howard McAyeal has entered upon his work as pastor of Plymouth Church after studying the field a month. Mr. McAyeal has had a successful pastorate of six years at Cambridge, Neb., and may reasonably anticipate even larger success in

Omaha. Rev. G. J. Powell of the Hillside Church, having been in attendance upon the National Convention of the Municipal League in Cleveland, O., will remain at home during the heated term. Rev. E. L. Ely of the Cherry Hill and Saratoga Churches is to be absent a short time in August. He will visit friends in Illinois. The interest in the work of these churches is increasing. About sixty-five persons have united with the churches, which now number about fifty each, since Mr. Ely became their pastor. It will be remembered that Mr. Ely is secretary also of the Church Extension Society and that his hands are therefore more than full. Rev. A. T. Irvine of the Pilgrim Church is supplying the church at Tabor, Io. Mr. Irvine's church will be supplied by Mr. W. B. Cahay, a young business man of the city and a graduate of Spurgeon's Bible School in London. The Parkvale Church, with 121 members, was organized and recognized by council July 1. This is the outcome of work begun and carried on by members of St. Mary's Avenue Church. Ten members of the mother church enter into the new organization.

The Churches in Chicago.

The great heat has had a depressing effect upon the audiences the last two or three Sundays. Many of our pastors are now absent on their vacations. Dr. Gunsaulus has been West as far as the Pacific coast. His brother-in-law, Rev. Clarence T. Brown of Salt Lake City has occupied his pulpit. Dr. Goodwin has gone to northwestern Wisconsin where he will fish and rest. Dr. Johnson of the New England Church will preach at home during the summer. Dr. Noble, after visiting Quebec, Prince Edward's Island and studying the siege of Louisburg on the ground, will be at home with his parents in Maine, and perhaps take a turn among the Rangeley Lakes. Next Sunday Dr. Wells of Minneapolis will fill his pulpit. The ministers who remain in the city and the vicinity, and they are a goodly number, have made a quiet agreement to meet every second Monday on the Whaleback, and thus keep the Ministers' Meeting in quasi existence during the summer. The first excursion was made last Monday. Another is booked for two weeks from that time. Thanks to the steamer company, ministers and their wives go to Milwaukee and back on this boat free.

Chicago, July 20.

FRANKLIN.

THE ISLES OF SHOALS AND THEIR DESERTED CHURCH.

BY CLIFTON JOHNSON.

The nine islands that make up the Isles of Shoals lie about three leagues off the New Hampshire coast. Those who visit them usually go by way of Portsmouth, and as this city lies three miles up the Piscataqua River the distance by boat to the isles is twelve miles.

The islands themselves are bare, weather-bleached stacks of granite that, on their seaward side, are much torn and broken by the waves. Their surface is everywhere irregular and boulder strewn, and the only smooth ground to be found is a few acres of mowing land on Haley's Island and some garden plots on Star Island. They are altogether treeless and support nothing of larger growth than huckleberry and bayberry bushes, woodbines and wild roses. This scantiness of vegetable life is paralleled

in the rarity of the land animals there to be seen. In calm weather an unbroken quiet reigns. Yet, in spite of their lonely barrenness, such is their climate and accessibility that few islands on the New England coast are more frequented by summer health and pleasure seekers.

The islands are none of them large. Their total area does not exceed 600 acres. Appledore, formerly Hog Island, ranks first in size. It is a mile in length and half a mile wide. This and the islands north of it belong to the State of Maine. The islands south of it belong to New Hampshire.

The waters off the coast in this region were famous fishing ground many years before New England was settled, and by 1629 the isles had considerable value as a fishing station. In that year a London trading company was given a land grant in America that included the Isles of Shoals and a tract at the mouth of the Piscataqua River. The company did not prosper and its American property was presently divided among the shareholders. The leaders of the company were Sir Ferdinando Gorges and Captain John Mason. The northerly half of the islands fell to Gorges lot and was annexed later to his province of Maine. Mason took the southerly half and made them a part of his already granted province of New Hampshire. In the next few decades the islands increased rapidly in population, business and wealth. Many dwelling houses were erected and the number of resident inhabitants ran up to about 600 souls.

Soon after the isles were permanently settled a meeting house and a court house were erected on Haley's Island. A little later a seminary was established on the same island that gained such repute that gentlemen's sons came to it from the mainland for literary instruction.

The meeting house is said to have been of brick and the houses of the well-to-do of the community were large and comfortable and as substantially furnished as any in New England. On Haley's Island, or Smutty Nose, as it was then called, was a tavern; on Hog Island was a bowling alley and a brewery; trade and commerce were extensive, the fisheries were pursued with activity and the little harbor was filled with shallops and pinnaces.

New Hampshire severed its connection with Massachusetts in 1679 and became a royal province. Soon after this a large part of the inhabitants of the northern islands, which were a part of Maine and still under Massachusetts control, moved across the harbor and made their homes on Star Island, which was in New Hampshire. The reason for this removal lay in the irksomeness of Massachusetts taxation. No less than forty families are said to have crossed over from Hog Island at the same time, and the northern isles were soon almost depopulated.

In 1715 Star Island was created a township. It was christened Gosport and by that name was known as long as the township lasted. The community had already begun to decay in 1715, and as the years went on it continued to decrease in numbers and to become more and more poverty-stricken. Fifty years later the inhabitants numbered less than 300. At the outbreak of the Revolution it was found that the people of Gosport were helping the enemy and they were ordered to quit the islands. They were dispersed among the seaports along the coast and most of them never returned.

Yet at the close of the war a few families

straggled back to their dilapidated Gosport cabins and started life anew in their former homes. They could not, however, regain their old-time prosperity. In 1800 there were 112 inhabitants, mostly extremely poor. From that time on their numbers dwindled till, of late years, there has practically not been a single permanent family on the islands except that of the keeper of the lighthouse.

The early dwellers on the isles were brave, but at the same time, as a rule, were reckless and improvident. They were hard drinkers and much given to cursing and swearing. There is strong ground for thinking they were sometimes friendly and serviceable in their relations with the numerous pirates who visited their harbor. They refused to pay taxes and resisted the officers of the law when they interfered with them.

In their religion the settlers of the isles were in the early times strong adherents of the Church of England. The Episcopal Church at that period looked favorably on maypoles, morris dances, wassails and junketings of all sorts, and this was very much in harmony with the desire for animal enjoyment and love of boisterous hilarity that characterized the reckless and hardy fishermen who then lived on the isles. The austere habits of the Puritans roused their antipathy. They declared the Puritans were a people "not worthy to live on God's earth." One islander in his wrath said, "The people at Boston Bay are all rogues and knaves, and I hope to see their throats cut."

The first ministers at the Shoals were all of the Established Church, but about 1850, when the islands came under Massachusetts jurisdiction, the inhabitants yielded to the pressure brought to bear on them and accepted as their leader Rev. John Brock, the first of a line of Congregational ministers who maintained that faith on the isles until the settlement was no more.

When the people deserted the northern islands and gathered on Star Island the old church on Smutty Nose fell into decay and a new one had to be erected. The site chosen for it was the loftiest point of Star Island that its spire might serve as a landmark for mariners.

Star Island at this time held a thriving community, but it apparently cared little for religion, for its minister was in part supported by a contribution from the Massachusetts assembly.

In 1720 the islanders built a new meeting house at a cost of £200. Thirteen years later Rev. John Tuche was ordained. He was the most notable of all the Gosport ministers and he served the people as pastor and physician until his death in 1773. He was a man of vigor and sense and the islanders under his rule were more sober and thrifty than they had ever been before. For a large part of his pastorate he was one of the best paid ministers in New England.

With the outbreak of the Revolution the Shoals were deserted, and for the rest of the century there were no services on the islands. The people on them at this period were too few and poor to support a pastor and they even neglected the annual choice of town officers. They had no regular schools, and cursing, drunkenness and quarreling were well-nigh universal. The people lost track of their ages even, and the tradition is that their very language so degenerated as to be with difficulty understood by their neighbors of the mainland.

The parsonage put up for Mr. Tuche had been carried away to the mainland when the war broke out, and in 1790 the meeting house was pulled down by a gang of fishermen and used for fuel.

Ten years later contributions were made by Portsmouth, Salem, Boston and other cities and the present church was erected for the islanders. Its size on the outside is twenty four by thirty-six feet. The walls are of stone and are eleven feet high and two feet thick. On the front was built a wooden spire that has of recent years been getting rickety and dilapidated.

According to the original design the meeting house was used as a schoolhouse on week days. It is related, too, that when not required for purposes of religion or instruction it has been sometimes turned to good account for the drying and storing of codfish.

Since 1800 the pulpit of Gosport church has been filled by missionaries supported by religious associations on the mainland. Early in the century a parsonage was built close by the church. The salary paid at that time was three hundred dollars. Often it fell to the lot of the missionary or his wife to teach the week day school. The minister writes in 1850 that on him was thrown the whole care of the public buildings, including repairing, cleaning and preserving from injury. On Sunday and in the day schools he made the fires, swept the buildings and rang the bell. He was also called on to mow his neighbors' grass, file their saws, pull teeth, repair clocks and to make coffins for the dead.

About 1870 the last of the long line of missionaries left the islands and since then the Gosport pulpit has had no occupant save on an occasional summer Sunday. It matters little, for there would be no one there to preach to most of the year. Two great hotels occupy the old village sites on Appledore and Star Islands. If we except the lighthouse on a little island farther seaward, they are now the sole life of the Shoals. The islands are their property. They even own the little church. In summer the church is sometimes thrown open and there is a service led by a volunteer preacher who happens to be stopping at the hotels. On one such occasion the pulpit supply was Phillips Brooks.

CHRISTINE.

BY KATHERINE PEARSON WOODS.

I.

The Weekeses were at tea together, an occurrence sufficiently rare to serve as the beginning of their family history. Very few people in the Wyvern Tenements ever sat down to table *en famille*, and the Weekeses themselves had almost gotten out of the way of it. For, you see, the first thing in the morning "the boys," as they were still called, had to be gotten off to their work, that is, of course, when they were so fortunate as to be on a job; when they were not they lay in bed until aroused by hunger. But there was always Patty's breakfast, for Patty had been in the one place for several years, and by the time Dora and Christine were ready for theirs the mother had picked up what she wanted and washed it down with a cup of tea. This was on days when they were fortunate enough to have breakfast at all; like other dwellers in the Tenements, they could recall times and seasons when the most patriotic member of the family was he who

had the smallest appetite. But for all that, the Weekeses still sat down to table together whenever it was possible—their neighbors said because they were "stuck up"; it would have been much more economical to keep the teapot on the fire and the loaf on the table, and let people help themselves as necessity required. Men, of course, liked to have some one to wait on them and their meals handy, but women!—And every one knows that you eat more if you sit down to it, and talk while you are at it. But them Weekeses! Why laws! everybody knowed how stuck up they was!

Yet there was nothing especially refined or supercilious about them to the ordinary vision. Mrs. Weekes wore an ancient Mother Hubbard wrapper, so dingy either with age or dirt that its very pattern was undiscernible; her scanty hair had probably not been brushed for several days. It is true that Patty had an exterior rather more trig; this was a necessity in her position as saleslady in a store near by, which, though not precisely a haunt of the gilded rich, had a certain reputation to keep up and required a fair amount of neatness in the personal appearance of its employes. Ronald and Jack—tall, loosely built and unshaven—were in shirt sleeves of faded seersucker. Dora was in curl papers and soiled snery, and no one noticed that Christine's elderly cashmere had been carefully mended and her brown hair brushed smoothly away from a fair, sweet, innocent face, as surprising to meet amid such surroundings as a daisy on a dust heap, for the family took as little thought for their youngest member as they did for the morrow; that was the precise state of the case, though Christine was hardly aware of it.

"Mother," said Ronald, "if I had the change to spare I'd take you to the theater tonight."

Mrs. Weekes had both elbows on the table and was eating her coffee and bread, in a homogeneous mass, from a heavy stone china bowl. She looked up, as Ronald spoke, with something like pleasure in her eyes; he was the only member of her family who ever supposed that she still cared to go anywhere. "'Tain't no use for me to think about goin' nowhere, Ronny, boy," she said, "I ain't got the clo'es to go in."

Patty groaned. "If only you wouldn't say 'tain't' and 'ain't got,' mother," she said; "why should you? You never did when we were little, or allowed us to. Why should you begin it now?"

"I dunno," replied Mrs. Weekes, meekly. "My! suppose I had said that when your grandpa was alive!" and she sat up a little straighter as her mental eye glanced towards a photograph that hung on the wall of the dingy front room—parlor by courtesy—a portrait of a gentleman, severe of aspect, wearing a black silk gown and white bands. "But no one would take me now for a clergyman's daughter," said Mrs. Weekes.

They were supping in the kitchen; there was a dingy red cloth on the table, the pan in which the fish had been cooked stood in the sink, unwashed and redolent; the greasy, smoky kerosene lamp vied with it in odor, and on a smaller table near the window were piles of unwashed dishes, and the "boys'" hats and coats. Patty's "things" had been carefully put away in one of the two middle rooms, airless and windowless, which formed the sleeping apartments of the family. To be sure there was a window in the front room; a long

passage ran from the front door to the back, which opened on a square bricked yard in which stood the pump, for more than half the year the only water supply for the inhabitants of all four stories. For the water pipes ran unprotected up the outside of the house; it was impossible to prevent freezing except by turning off the water, which was done, therefore, early in the fall. In summer, on the other hand, the water was boiling hot by the time it reached the third floor. So there was really some excuse for the upper floors when they went unwashed; but the Weekeses had the fount of cleanliness at their very door. However, there is contagion in the habits of our neighbors.

"There's a free show," said Dora, "just round the corner, Ronald; you could take mother there without needing any change. A sort of a thing they call a revival. Maybe," with a giggle, "Patty'd like to go, too."

"If it would do any good," murmured her mother, weakly, "all you children might go, just as well's not. It don't make no—any—difference 'bout me."

"If you mean it might bring us better luck," observed Patty, severely, "nothing will do that while you are all so shiftless; look at that pile of dishes now!"

"O! let up on your old charity organization gag," interposed Ronald, roughly; "I don't care what you say to the girls, but mother's been a hard worker all her days, and if she chooses to take it a little easy in her old age!"

"It's just since we've been in this house," remarked Jack; "mother seems to have lost ambition, and I don't know as I blame her much. But it was Patty nagged us into coming!"

"And Miss Guest that nagged Patty," said Dora. "I don't see what business it was of hers whether the rent was within our means or not, specially as we haven't got any means anyhow. She never had to pay it, and we might just as well be comfortable, for we never do pay rent wherever we are."

"And nothing ever looks clean, not if you wear your heart out over it," said Mrs. Weekes, with a scared look at her eldest daughter.

Christine had been silent until now; in fact, she was usually silent, but at this moment she looked up and said quite distinctly, "I might have cleaned up a little; I will tomorrow, but I was at the revival."

"Why, how did you manage to wake up enough to get there?" asked Ronald.

The girl held her own amid the questions and laughter. "It was good to be there," she said; "I wish you would go, all of you. Captain Praise-the-Lord is a man of God."

"But what good is it going to do you? That's what we are excited about," said Jack, lazily; "has it brought you any luck yet, outside of washing your face?"

"Let the child alone that never saw her father," interposed Mrs. Weekes, with unusual self assertion; "if she wants to go to the revival, she shall. My! there was a time when I was as religious as anybody. Gracious, how firmly I believed that the Lord would provide, but he never did, or leastways not enough, so as after a while I give up hoping and stopped going to church; but I ain't got no objection to any of you children going, and you boys sha'n't make fun of your sister, leastways," weakly, "not with my consent."

Never, perhaps, had a soul tragedy been

revealed in fewer words or with less sense of its awfulness, yet in her way the woman had suffered at the time.

"I guess," said Jack, "that's why we ain't exactly a religious crowd; none of us, that is, but Patty, and some way," with a manner of refined satire which for the first time made one realize that his grandfather had been a gentleman, "some way" Patty don't seem to make religion attractive."

Patty's reply was to plume and preen herself like a bird, to smooth her hair, touching the silver comb that held up her knot, glancing down at her plaid dress and black brilliantine apron and generally congratulating herself in this silent manner upon the favor of Providence. When she looked up from this employment a man stood in the doorway, intently regarding them—a man with strangely bright eyes and a nautical look of readiness for either fair or foul weather. His voice had a thrill of enthusiasm that contrasted strongly with the drawing accents of the Weekeses, and for that reason or some other stirred them in a way which they felt inclined to resent.

"I am Royal Fern," he said; "men call me Captain Praise-the-Lord. Will you not come to the revival?"

No one answered; even Christine drooped her head and was silent, but that excited no surprise, for Christine was always in a dream about something or other and had never been known to be equal to an emergency. Captain Royal let his eyes wander slowly around the room, resting keenly and yet lovingly on each face. To the inward amusement and conciliation of the "boys" he then addressed himself to Patty.

"You will come to us and find happiness, my sister? Only the Lord can give rest to your poor soul."

Patty tossed her head and answered that she was already a Christian, but the statement only brought a look of pain into the bright eyes. "If so, praise the Lord," he answered; "and you, my brothers—ah!"

He paused abruptly. Christine had just lifted her head, and Captain Royal knew the young face with its large, pale blue eyes. He had seen it every afternoon and evening since the revival began—three days ago; seen and labored with her to give her heart to the Lord, but so far without success. Now he found her here, in this house, which, as he passed it, he had seemed to feel an impulse from the Lord, bidding him enter. What did it mean? Captain Royal fell silent, and could not tell.

Ronald and Jack, however, finished his sentence in their own minds, and the latter answered. "Not very likely," he said, "unless there was money in it."

"There is no money in it at all," said Captain Praise-the-Lord, cheerfully, "if a man goes into it for the sake of money."

"O boys, boys!" murmured their mother, as Jack added that he would turn Christian or Turk, either, if it were made worth his while. "Don't think hard of them, captain, now don't; it's the trouble we've had, all our lives, that has set them against religion."

"Tell me," said the captain, sitting down unasked upon a chair which must have disgusted his fastidious neatness had he not been so bent on saving souls. He fixed his eyes, as one instinctively turns towards the light, upon that pure, sweet face of Christine's, with those strange, dreamy eyes, almost like the blind eyes of a new-born infant.

So, while the boys sneaked their coats and hats off the table and slipped away, and Patty washed dishes and tidied the surface of the room with a good deal of unnecessary clatter, Mrs. Weekes told him about her father, the parson, and how she had married rather beneath her, though he was a good husband, the Lord knew; but how he had died just before the birth of little Christine, and, though she had trusted the Lord would provide, they had grown poorer and poorer, until at last they had come to these rooms, which she had never thought in her father's time she should come to the like; still, she couldn't say but there was them as was worse off, for the boys was good boys, though the last place they had the foreman had swore at Ronald, and asked him why in something he didn't take hold somewhere, or, anyway, have grit enough to swear back. But none of 'em hadn't never been able to keep a place, except Patty, and maybe that was because she was a Christian; but though Patty was a good daughter and brought home her wages regular, there was no denying but she took it out in bein' sassy. But she had trusted the Lord would provide."

"Wherefore," asked Captain Praise-the-Lord, "were you doing his work that he should do yours?"

Mrs. Weekes looked at him with open mouth. This, to her, was a new way of considering the matter.

"His words are these," said the captain, "'Seek first the kingdom of God, and all these things shall be added unto you.' That promise has never failed, but the Lord loveth not an idler. If you will not labor for the things of the kingdom, he will force you to labor for the meat that perisheth. Let us pray."

Patty, rather inconsistently, went on with her dishes, but the other women dropped on their knees; even the boys opened a crack in the door of their "dark chamber" to hear that strange prayer.

"What we want, Lord, is thy fire," said Captain Praise-the-Lord, "the fire thou didst send to the prayer of Elijah. Send it now, Lord, send it right here; not to burn and destroy, but to set aflame with love. It's a pretty hard world anyway. We want love enough to make it easy; love enough to make us willing to be clean, even when the weather's cold and the water hard to get at; love enough to make us take hold any place where there's a rope loose; love enough to trust thee and serve thee, even though the heavens be as brass and thou appear to answer not. Love enough to be a Christian and a good daughter, without being puffed up about it and despise others. Lord give us love, for Christ's sake. Amen."

He rose to his feet as abruptly as he had knelt. "Good-by," he said. There needed no other word about the revival. What there was to say had been said to the Lord. Now Royal Fern had but to depart, leaving it in his hands, for this prayer had not been designed to influence the human hearers of it; it had been spoken to the Lord.

At the door those strange, blue eyes of Christine's met his and held him for a moment. They did not seem asleep now; rather they were full of a light that was dazzling to the man, he did not know why. He put his hand before his own as he went out into the night. "It has come to her, at least. The maiden is a chosen vessel unto thee; praise the Lord!" said Captain Royal.

Individuality.*

By Ian Maclaren, Author of *Beside the Bonnie Brier Bush*.

It is pedantry to labor over the derivation of learned words which are only a scientific code; it is foolishness to forget the sense of common words, which are the substance of speech. Certain words have been used equally by peasants and sages, and in the course of time have been charged with meaning. The royal words of speech are short and easy; they are also profound and inexhaustible—"ought," "soul," "life," "love," "I," and "God." They are symbols it would take volumes to expound. Upon a fool's lips they mean nothing, because for him neither heaven nor earth has any vision. With St. John they are a mystery, having an eternal scope and treasure. When Jesus used them the words of everyday talk became a revelation, an explanation of God and man. Words are not telegraphic strokes by which one mind can express itself to another; they have in them an inherent potency. Each word of the highest order is a history, a creed, an inspiration.

We say "I" at every turn in a conversation, and the familiar word falls lightly from our lips, most frequently without weight or responsibility. Yet "I" is a distinct and amazing assertion, so that we make none like it except when we say "God." It means that, although a long line of ancestors have united to create and equip a man so that an on-looker can trace the contributions of half a dozen people in his habits of thought and trend of temper, in his very walk and appearance—besides the traits of descent too ancient for our identification—there is some subtle quality in the man which has never been seen before and never will be seen again. It is his own property, and cannot be matched. It is unique in the history of the race. Without this addition he would have had to say "We," with it he dares to say "I."

What strikes you in nature is first the conformity of each plant or animal to its species, and next its variety. You recognize clover, but you cannot find two blades exactly the same; you recognize a kitten, but you cannot find two kittens with precisely the same markings. Upon the lower level of life this is called the law of variation. On the higher, its equivalent is the law of individuality. It secures that no man, however simple or commonplace, shall be the mere resultant of the past, another reproduction of some outstanding pattern. We are not made in the gross by machinery, so many sheets from the same stereotype, so many vessels from the same mold, so many photographs from the same plate. Each man is a new idea. He is entitled to say, "I."

Individuality carries with it two properties, and one is autonomy. The pressure on us from the outside may be enormous, but the individual is not a slave or plaything of forces. If we are conscious of anything, it is that one has a choice. Heaven and hell may act upon our wills and strive to coerce them, but the final answer lies with us. With us is the responsibility of action, with us the initiation of action. Each man has his sphere of independence which cannot be absorbed or destroyed without his consent. Within it he is an absolute monarch and after a kingly manner says "I." This

strong word sounds a still more ambitious note. It affirms that death itself cannot obliterate nor obscure the soul. As one has remained an independent and self-conscious person in some seven bodies we have worn, and through an endless change of circumstances, so we may be assured that this indestructible particle "I" will survive the last change, and will live on amid new circumstances we cannot now imagine. "I" is a claim to immortality.

When one says "I" with understanding, he has realized himself and is a full-grown man. But while individuality is a birth-right, the sense of it is an achievement. It grows with the age of the person, with the development of the race. A child advances by three steps to self-consciousness. At first it is conscious neither of the world nor itself; between the infant on its mother's breast and some low form of life on the rock, opening its mouth as the tide comes in, there is only the difference of promise. By and by the child notices an outside world, and tries to seize it. Afterward the child one day says "I," and comes to the knowledge of himself.

So rounds he to a separate mind
From whence clear memory may begin,
As through the frame that binds him in
His isolation grows defined.

In the childhood of the race the individual was not conscious of himself, because he was lost in his kinsfolk. The family was one—sharing the same success and joy, the same sin and punishment. The Hebrew of the Old Testament did not think of personal immortality; he merged himself in his nation. It was an advance when one discovered that he had his own rights, and must fulfill his own *métier*. Christianity, by its fearless appeal to the soul and its solemn charge of duty, has, beyond all influences, vindicated and cultivated individuality. But it is a perpetual effort to retain the sense of individuality, and we are apt to be torn by two minds—one more pagan and hopeless, the other more Christian and confident.

Still glides the stream, and shall not cease to glide,
While we, the brave, the mighty, and the wise,
We men . . . must vanish.

This is the conclusion of unbelief.

"There are but two only supreme and luminously self-evident beings—our own soul and the God who made it." This is the attitude of faith.

With some men individuality has been so crushed that they have no moral right to say "I." They are as like their neighbors as one brick to another in a smooth, featureless wall. One loses patience with certain inoffensive people, and is tempted to do them mischief because of their contented nonentity. They were intended to be numerals of some value, and they have reduced themselves to ciphers. If they say anything, it is an echo. If they do anything, it is as a lay figure pulled by strings. If they declare their opinions, you hear the leader of a morning paper. One longs for the day when this man will assert that the earth is square, or that Queen Elizabeth wrote Shakespeare's plays; it would be the first assurance that he had an independent mental existence. When once he has started for himself, anything is possible.

There are grown up men who would be justified in raising an action of damages

against some person for having defrauded them of individuality. A father may be so absolutely satisfied with himself—his own career, views, habits—that he considers the greatest blessing for the world would be a replica of himself, and he crushes out any originality in his son with iron hand. He works a double wrong—first to the world, which hungers for variety, next to the son, who ought to have been unfettered. When the church passed from her function as the foster-mother of religious life to become a dictator of dogma to the conscience, she did immense mischief and changed Christ's freemen into slaves. Society is also apt to play the tyrant, forcing her customs, manners, ideas, on people, till every one becomes the mere repetition of his neighbor and character has free play only in remote places. We are born with at least one object—to fulfill ourselves as God made us—and if any one tries to take this end from us he is guilty of injustice and tyranny.

A man must fight to the last for his individuality, because it is a synonym for his power. The dynamic in life has been single men who have appeared at some crisis and made human history. Some people were weak, ignorant, enslaved, and there seemed none to deliver. A man appeared—Moses, Luther, Knox, Cromwell—and created a nation that will live with time. He was a surprise, unexpected, incalculable, untraceable, an incarnation of divine power. Neither numbers nor armies, neither learning nor cleverness is as strong as will power. The virile and regulated will is master in the family, in the city, in the state. It overcomes obstacles, ignores sufferings, carries all before it. The man who looks around for help to influence, to authority, to riches, is weak; he who looks within to the strength and spontaneity of his soul is strong—he only is inspiring and trustworthy, a leader and ruler of men, a man whose power will tell and whose work will remain.

Individuality is the chief of all our talents, and it entails our most heavy responsibility. If one is bound to fulfill himself or cease to have any reason of existence, it must be his higher self. He must kill the beast which kennels amid the passions at the base of our nature; he must let the angel free that makes her home amid our noblest imaginations. Within every man is the making of a devil or a saint, and in the region of the will must the battle be fought. An unrestrained and froward will is destruction, the surer and swifter in proportion to the strength of the nature. An ordered and enlightened will is salvation, under whose sway every characteristic virtue comes to its full height. "You will find," says Ruskin, "on fairly thinking of it, that it is his restraint which is honorable to man, not his liberty"; for if a man's first duty is to realize himself, his next is to consecrate himself to the divine will.

To reform a world, to reform a nation, no wise man will undertake; and all but foolish men know that the only solid, though a far slower, reformation is what each begins and perfects on himself.—*Carlyle*.

* Copyright, 1895, by John Watson.

Letters From the Orient.

XVII. From Nazareth to Dan.

It was with many a backward look that we left Nazareth on Monday morning, April 29. The sky was cloudless and the sun was kissing the hill-tops but had not yet looked into the valley, in which the traces of our Sunday camp were fast disappearing, as we mounted our horses and rode past the Virgin's Fountain, where we recognized some faces that we had seen there the day before, up the steep hill and over its brow, down into the fertile plain that stretches eastward toward the Sea of Galilee. We paused a moment at Cana, where in a church is kept one of the water pots which, we were told, held the water that our Lord changed into wine. Here Nathanael lived, if this is really Cana, but there is little in its outward appearance to tempt a good man like him to stay there. After a long canter along a nearly level road, we came to the hills which surround the little lake associated with so many of the scenes of our Lord's public ministry.

The first view of it from this approach is rarely beautiful. The whole lake is in sight, framed by hills on every side, the larger ones on the east and southeast. It seems to one looking down on it too small to include the associations which have gathered round it. Two villages appear on its nearer western shore, one a little cluster of poor huts where Mary Magdalene is said to have lived, and farther south Tiberias, a town of some size with a few palm trees, towards which we were descending along a steep and difficult path. There was scarcely another sign of life in the entire circuit except a tiny sail slowly moving across the crinkling surface of the water. Where are the populous towns which once lined these shores?—and where is room enough to place them? Our guide tells us that few people live here because the heat is unbearable in summer, while fleas and mosquitoes, mightier than man, hold the ground. There is even a tradition that the king of the fleas lives at Tiberias. But the climate cannot have greatly changed in 2,000 years, and the insect population is probably permanent. Could there ever have been great towns along these silent shores?

We pass the Horns of Hattin on our left, twin hills from one of which our Lord is said to have delivered the Sermon on the Mount. One needs only to look at this prominent feature of the landscape to see the reason for the tradition of the location of this and many other places connected with Christ's life. The most conspicuous point was fixed on, but a modern preacher would hardly choose so high a pulpit, and he was the wisest of preachers. There are knolls here and there on these slopes which would be admirable as stands for public speakers. Any one of them might be called "a mountain," for it is nearly 2,000 feet down to the lake below.

We do not stop at Tiberias to see his majesty of the flea kingdom, if indeed he lives there, but ride on about half a mile to the south, where our tent is pitched on the sandy beach. There we lunch and then embark in some small boats, like, perhaps, to that which Jesus once made his pulpit, and in which he and his disciples tried to escape from the multitude. At first our oarsmen pulled hard and the

sun shone warm, reflected from the steep eastern hills where the demoniac used to live and where the swine fed unsuspecting, till suddenly they found themselves tented by evil spirits and fled down a steep place into the sea. Such places were numerous, but everywhere there seemed to be level spaces between them and the water. After a while a breeze sprang up, the sails were spread, and in about two hours we landed at the site of Capernaum. It would not become me to dispute the conclusions of scholars who have thoroughly studied the matter, and since many of them say that Capernaum stood on the site of Tell Hum I leave them uncontracted. But it is much farther north than I had supposed, and it is not easy to see how Jesus could have taken boat from there to go to the other side while the multitude went round by land. It is not far from this place to the northernmost point of the lake, and on the other side was the country of the Gadarenes. Whatever ruins are here, they are carefully buried to conceal them from the Turkish Government. We surveyed the place, which is being cultivated by some French tenants as a garden, and then turned the prows of our boats westward along the shore. Three miles further we passed the reputed site of Bethsaida. Only one house is there, in which a Catholic priest lives. Two miles further on we landed, where a brook empties into the lake. There, on the low land near a beautiful spring, we found our camp, and there, where are some ruins still to be seen, may, after all, have stood our Lord's home, Capernaum. Several of the party enjoyed a bath in the lake. The solitude of these shores was made more impressive that night by the barking of jackals and the howls of hyenas, but they were less to be feared than the Bedouins around us, who would, no doubt, have plundered our camp if they had dared. Yet again the question would return, Were these shores ever the scene of very populous life? Did towns and cities once flourish here, with great multitudes crowding to hear Christ speak and to witness his miracles?

Next morning, as we turned our faces northward to climb the steep mountains of Naphtali, we met a procession of men and women on foot and on horseback. Many of them had stalwart forms and fine faces, and they gave us courteous greeting. A little later we heard from the lake below us volleys of firearms and repeated cheers. The people we had met were Druses, a peculiar race and religious sect inhabiting the Hermon and Lebanon ranges. Those we saw were on an annual pilgrimage to the Sea of Galilee. Their tribe were once Muslims, but have so largely renounced Islamism that they hate its devotees. They form a kind of secret society, with degrees into which members are initiated as they become fitted for more intimate acquaintance with the mysteries of their religion. A missionary who has lived forty years among them told me he was not yet able to give an accurate statement of their faith. At any rate, they maintain strong temperance principles, for those who have taken the highest degree abjure liquor and tobacco.

Climbing these hills one gets fine views

of the lake and of the noble Mount Hermon which we are approaching. At one point we took our last view of the Sea of Galilee and our first of the waters of Merom. These latter I had supposed were included in a little lake about three miles wide. We found not only that, but a very extensive plain—the Plain of the Jordan—with streams winding through it, and all these are waters of Merom. All day and much of the next we were riding across it. We passed a colony of Russian Jews, with fine fields, gardens and fruit orchards—a solitary illustration of what might be done with a large part of Palestine if it were under proper cultivation. Where thistles, flowers and grass grow so profusely as on this great plain almost any crop would flourish.

The black tents of the Bedouins are numerous here, and their herds of small cattle and buffaloes show their prosperity. The children brought to our camp that evening armfuls of papyrus plants and flowers that grow in the marshes. We were entertained by weird dances and songs of the Bedouins, both women and men, around a camp-fire of brushwood. The women crept up to the circle of spectators and offered to sell us, in the firelight, their rings and bracelets of wrought brass and silver.

Next day we ended our journey in Palestine, for we came to Dan, its northernmost boundary, and encamped about three miles beyond, near the dirty village of Banias, at the foot of Mount Hermon. We had seen the various streams which unite to make the Jordan; we had lunched at Dan beside one of the fountains which gushed almost as a full river out of the hill. We had crossed the Hasbany on an old Roman bridge, one of many surviving traces of the work of those ancient conquerors of the world, and we had forded, as we thought, streams innumerable. We all felt that the part of our journey to which we had looked forward with greatest interest ended here, and we rode into camp with rather sober faces. Nature sympathized with us, and no sooner had we entered our tents than she wept profusely, continuing her lamentations with intervals of quiet all night. We waded through the mud of the village to see where one of the Jordan streams springs from the foot of the mountain, but we saw only a heap of loose stones and a few Roman inscriptions. We cast longing looks at the Crusaders' castle on the hill above, the last stronghold of the Franks in that strange and fruitless war, and came back damp and weary to a late dinner and sleep disturbed or lulled by wind and storm.

A. E. D.

The parable of the prodigal is the story of many a soul. A man takes the portion of goods that falls to him, his heritage of native powers, inwrought intuitions and acquired culture, goes into the far country and wastes his mental substance in riotous thinking, then he comes to himself and thinks his way back again to his point of departure. If death overtakes him prematurely he dies an agnostic, a skeptic or an infidel; if he lives long enough to think clearly he seeks and finds God again.—Rev. O. P. Gifford.

The Home

SERENITY.

Serene I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For, lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brooks that spring in yonder hight;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

—British Weekly.

Let the households that wish to keep up family worship but find it impossible to follow the protracted customs of their fathers try the method which is now adopted in a few busy homes of which we have knowledge. Some of the members are obliged to take early morning trains and therefore the father makes the blessing at the table a prayer for the day, and each repeats a verse of Scripture in turn. Sunday mornings this act of worship follows the breakfast and is more formal and extended. But if we reverently and truly acknowledge God as our Creator and the Giver of all our mercies need we be so strenuous as to the form? And is not some recognition of him in the home better than none at all? We are not heard for our much speaking, but it certainly is desirable, especially in homes with children, that there be some speaking aloud to the Heavenly Father.

One admirable feature of the Christian Endeavor movement is the effort made by the leaders to direct enthusiasm into wise channels after the effervescence of a great convention has subsided. The secretaries of missionary societies say that the demand for leaflets and literature on their work has been unprecedented since the Boston meeting, showing that a campaign of education is likely to accompany missionary zeal among Endeavorers. The quickened interest in good citizenship, too, can hardly fail to be according to knowledge if the young people avail themselves of the unrivaled facilities for study which are offered them today. Among the best of these is the Patriotic League, with headquarters at 230 West Thirteenth Street, New York. This provides a three years' course of instruction in American history, civil government, economics, etc., something after the Chautauqua plan. Dr. F. E. Clark is one of the educational committee and Secretary Baer one of the writers for the organ of the league, which is fittingly called *Our Country*. This monthly magazine is also a text-book and the lessons are prepared by the best scholarship of the land. Societies that are desirous to develop the spirit of civic righteousness will do well to examine this excellent course of study.

THE NEW HOME.

BY MRS. M. E. SARGENT.

Were one to draw deductions from the fiction of the period, he would reach the conclusion that simple loyalty in home life and the absolute integrity of wedded love were things out of date and relegated to tradition. Few of the novelists of today content themselves with describing society as it really is; they draw their material from the exceptional infelicities and occasional blunders and wretched calamities of life rather than from the peaceful and gentle conditions which, heaven be praised, still prevail largely among civilized and Christian people.

Fiction to the contrary, the fact is in evidence, and can easily be proved, that the fidelity and happiness of true hearts builds up everywhere among us the fair edifice of ideally blessed life—home life, dignified, serene, interesting, hallowed. Daily our trains carry thousands of passengers whose background in life is the sweet and sheltered home. Fathers and sons go from the tranquil household to the world—the shop, the office, the market—in the morning, and return at evening to supper and the company of their families. The home happenings, the engagements, weddings, journeys, triumphs, trials, gains, losses, plans and ambitions make life's main interest for most men and women.

Therefore it is that the new home enlists our sympathetic and cordial thought, when bride and groom, entering it, begin their course together. Probably it is a modest home, if, having only small means, the two have been brave enough to decide that they will live according to their income, and that they will ignore display and assist one another. A little apartment, a small house, close calculation, a willingness to serve one's self, a determination to incur no debts, and a basis of entire confidence underlying all, the new home is well started.

From the outset the new home should be hospitable. Not to the extent of keeping open house, so far as meals and lodging are concerned, for a throng of kindred and friends; this is manifestly impracticable, and should not be attempted, even if relatives are so thoughtless as to demand it. I have known the finances of a young couple seriously invaded by the effort they have made to entertain freely and frequently a large family connection, who fancied that they made up possible loss to John and Betty by sending them invitations at Thanksgiving and presents at Christmas. A little dinner or luncheon may be given inexpensively and daintily now and then, however, and John should be encouraged in the feeling that when he chooses he may bring home a friend without its occasioning to Betty more trouble or care than the setting on the always neatly appointed table another plate and cup. Company brightens wit and broadens conversation, and in their absorption in one another the youthful husband and wife do not wish to grow narrow.

One of the most important steps to be taken at first when the home is being established is the regulation of its money affairs. The income may be smaller or larger, but the amount does not affect the fact that its administration must be according to an intelligent and mutually understood and approved system. Accounts must be kept. The wife should have her allowance for domestic purposes, and beyond this, even if very small, her personal allowance, so

that she need not ever have to ask for her share of the family funds, nor do more than consult her husband, if she choose, as to the disposition of her money.

Husbands and wives are in a sense business partners, and often able to advise one another to advantage if the affairs of the firm are concealed from neither. That a man should love and respect his wife and discount her ability and judgment on matters involving the spending of money or the giving it in charity, shows that he has been very unfortunately reared.

Money is only one subject in which the new home needs to be careful when laying its foundations. Quite as important in every aspect is the decision which brings the new family into the integral life of a church. From the very beginning pew rent should be as much considered among the essentials as house rent, and the wedded pair have their place and their work in some congregation, where the pastor values the young married people of his parish as a most influential element in the success of his endeavors. Attendance on the weekly prayer meeting and the Lord's Day services will bring nothing but blessedness to the new home.

Grace before meals and a family altar will consecrate the pleasant household life and should by no means be neglected. Our modern rush and the intensity of the world's insistent pressure make regular family worship difficult for those who do not recognize its immense importance nor regard it as an obligation. Whatever the difficulties in the way, if regarded in the light of duty, family worship, either in the morning or the evening, can be maintained in the Christian home. Sweeter than honey and the honeycomb are the statutes of the Lord, if daily studied, regularly read and prayerfully followed by the two whom God hath joined together and to whom he has given the privileges and opportunities of a household of their own.

LIFE'S TEACHING.

BY JUDITH WELLS.

It was a clear summer morning, and two ladies were sitting in a retired corner of the almost deserted piazza of a sea island hotel. A wild vine, which had been trained to run to the roof, cast flickering shadows over the sweet face of the elder lady—a face marked by the cares and griefs of more than seventy years. A book lay in her lap from which her gaze had wandered to the distance, where could be seen shadowy masts and sails of far away vessels and, nearer by, fishing boats filled with parties of young people, whose gay songs floated back on the soft summer air, drowned now and again by the booming of the sea as it rolled in against the rocks, throwing its spray higher and higher and creeping each moment farther up the pebbly beach where the children played.

It was a lovely scene, not fully appreciated by the younger woman, whose eyes were fixed on her delicate embroidery, lifted only for an occasional glance around. Now and then a louder shout than usual would attract her attention to the children on the beach, but she returned to her work when she perceived that the cause was nothing more than a slip on the rocks, or the unexpected wetting of adventurous feet by the fast rising tide. By and by a group of little girls, with one or two white capped nurses, came up the broad plank walk from

the beach. They were full of fun and laughter, pushing and jostling each other and chattering like so many birds, when one little girl suddenly detached herself from the crowd and ran hastily up the piazza steps. To a true child lover she was a winsome picture, in spite of her sun-burned face and tangled, wind-tossed curls. Her tan-colored shoes were covered with wet sand and her pretty blue flannel dress showed the effects of reckless climbing among slippery rocks and quick runs from tricky waves. She carried in both brown hands a pretty sailor hat filled with spoils of the sea, and the salt water dripped ominously from the improvised basket. As she spied the ladies in the corner she ran towards them, exclaiming, "O mamma! see what lovely, lovely things!" and dropped the dripping hat in the younger lady's lap.

With an exclamation, the lady started to her feet, sending the contents of the hat in every direction.

"Margaret Gordon," said she, "did any one ever see such a child? You have ruined your hat, and look what a fright you have made of yourself. Go to my room at once, and stay there till I come. No," as the child stooped to pick up her scattered treasures, "let that rubbish alone. You have made me work enough with it already."

The brightness faded from the eager little face, and with a sullen pout the child turned away and slowly disappeared into the hotel, while the mother, with a vexed look and an impatient hand, brushed the salt drops from her delicate gown. With a look of tenderest pity, the gray-haired woman followed the lagging steps until the little girl was out of sight. Then, after a moment's silence, she said, "My dear, I am old enough to be your mother. May I speak plainly to you?"

"Certainly you may. You know you may say anything you like to me. I know you think I was cross to Margaret, but she is such a trying child. I never saw any one so careless. Why, she has really spoiled almost everything she has on, and she looked so sweet two hours ago."

"Yes, dear, I understand. It is trying for you and for her too. But can you listen while I tell you a little story? You know my two sons, but I do not know whether you have ever heard that I once had a daughter, my youngest. I think she would have been about your age. I was delighted when she came to me. I thought a daughter would be such a companion, and with her I could indulge the love for dress which had always been a ruling passion with me. We were not rich, but I was willing to work hard and pinch myself to make my daughter look as well as the best. How gladly I did it all, how proud I was of her, and how dearly I loved her, but I did not make her happy."

"As Nellie grew she seemed more boyish in her tastes than either of her brothers. She followed them about, and joined in their play, and grew rosy and strong by the running and climbing which spoiled the delicate clothes which I insisted upon her wearing. I fretted at her, while she fretted under the restrictions imposed by her dress. Especially was she worried by the white aprons which I delighted to make for her, and she begged in vain that she might have strong gingham aprons such as her school-mates wore. But my pride was stronger than my love, and I could not bear to have my daughter wear coarse and common clothes, so I sewed and fretted, and poor

Nellie had a sad time. Does it seem possible that I could have been so blind? I had a wild rose growing pink and fragrant in air and sunshine, and I grieved because I could not change it to a hothouse lily. Instead of feeling thankful for my darling's health and vigor and many lovely traits, I mourned because she was her own bright self and strove vainly to make her as weak and foolish as her mother. One morning, as I put on a new ruffled apron while preparing Nellie for school, I said, 'Now, Nellie, this is Thursday, and I want you to wear this apron two days. You have had a clean apron every day this week.' She frowned as she looked down at the dainty frills and said, 'I wish it was gingham'; then, putting up her face for a kiss, she added, 'I will try to keep it clean,' and ran off to school.

"That was a busy morning for me. I had sat late at my sewing the night before and I began the day with tired nerves. One of the boys slipped into the brook, and I had him and his wet clothing to attend to. My fire went out and spoiled my bread and a passing boy threw a stone and killed a pet duck. So when Nellie came quietly in, holding her apron rolled into a tight ball in both hands, I was not in a pleasant mood to deal with her. She had fallen down and then attempted to wash the dirt from her apron, making it look very much worse, of course. I snatched the soiled garment from her with many unkind words, and was too angry to notice the fact that she ate no dinner and went back to school without offering to say good-by. In the middle of the afternoon she came home, saying that she was ill and her throat was sore. I was frightened and sent for the doctor, who hardly needed to tell me what I felt already, that my darling had diphtheria. Its cruel work was done quickly, and four days afterwards my little girl was gone. When I found that she was going, I tried to tell her how sorry I was for my cruel words, and begged her to forgive me. In a hoarse, unnatural voice she cried, 'I tried, mamma, I did try to keep it clean, but my head was dizzy, and I fell down.' Can you imagine what I suffered, what I suffer still?"

The trembling voice ceased. Mrs. Gordon rose hastily, and stooping kissed twice the pale cheek of her friend. Then swiftly gathering up the half-dried shells, starfish and seaweed she heaped them again into the rumpled sailor hat and went rapidly to her room.

And the story teller, looking through dimmed eyes out on the sea now at full tide and shimmering in the noonday sun, knew that it was not in vain that she had thus laid bare her heart's deepest wound, for another mother had taken the lesson home and would remember it. As for herself, it would be but a little while and she would see again her child in "the world that sets this right."

There is no royal road to a vacation except through the leadership of either father or mother, or some older member of the family. This delegating the care of one's offspring to other people is all wrong. America is suffering from the lack of parental oversight. See at what a tender age boys are sent away to school! It is bad enough to separate them from their homes for this purpose without giving them over to the care of others during vacation too. Read with and to the children, enter into their sports, ride a bicycle with them, do anything to promote fellowship with them.

J. P. C.

INSPIRATION.

BY MINNIE L. UPTON.

Heavy of heart I trod the city street,
Jostled and crowded by the strenuous throng
That, anxious with self-seeking, surged along;
And there were faces sullen with defeat,
And some that fiercely flashed a lurid heat,
And sordid eyes, and others mad with wrong.
All told of hearts within that held no song
Of praise or peace. "Master," I cried, "'twere sweet
To leave my labor 'mid this sin and strife!"
A wordless message drew my gaze aside;
Behind a dust-flecked pane a pictured face,
With patient brow and eyes that looked on life,
All life, with largest love—The Crucified
Looked forth on me, and I was strong again.

FROM CAMEL TO POSTAL CAR.

BY MARY J. SAFFORD.

In the Post Office Department Museum, recently established for the purpose of making a permanent exhibit of the methods used in the postal service of the United States and other countries, the two extremes seemed to me represented by the model of a camel with a coarse canvas sack thrown across its back, ridden by a half-naked Arab, and the perfectly equipped postal car, an exact miniature of those now running on one of our Western roads, with its automatic device for seizing the mail bags, while the train dashes past a station at the rate of fifty miles an hour, its appliances for sorting the letters in the most expeditious manner, nay, even its provision for the comfort of the uniformed employee in a row of cots standing ready for their use when off duty.

Ex Postmaster General Wanamaker is credited with the idea of this "Postal Museum," but the plan has been carried into execution by the present Postmaster General and the chief clerk, and it will henceforth be a lasting attraction for visitors.

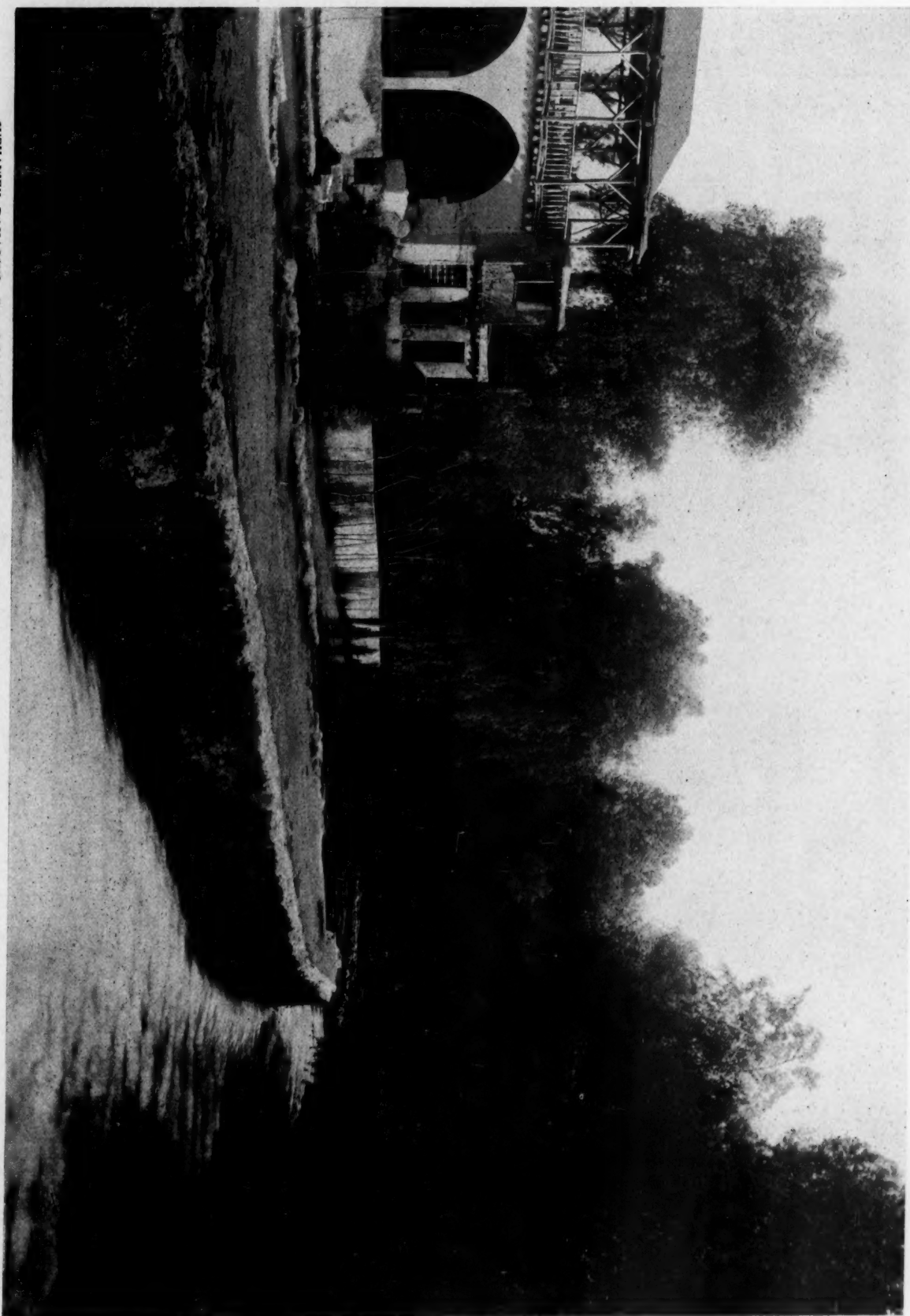
The most striking models of branches of our own service—in addition to the postal car just mentioned—are those of the first steamer which carried the United States mails across the Atlantic, a wooden side-wheeler, called The Southerner, and of The City of Paris, the latter made at an expense to the government of \$7,000, complete in every detail, from the steel hull to the American flag; the mail sledge used among the snows of northern Michigan and a figure of a man mounted on a handsome bay horse to simulate the pony post. One might object to this rider as a trifle too "spick and span" for a frontier horseman, but it is pardonable to idealize a model.

The mail sledge seems to possess a special attraction for visitors. The three stuffed dogs once served Uncle Sam as mail carriers, and the figure of the Indian driver, standing in his snowshoes beside it, is an excellent piece of work.

Three glass cases near by contain, respectively, a "special delivery" boy mounted on a bicycle, the effigies of a city postman in his familiar gray uniform and a postal car clerk in dark blue, and three uniforms used in the Swedish mail service, two on figures, the third merely the set of equipments. The cloth in all three is dark blue, the caps of both the city and the country carrier being ornamented on the front with a gilt horn surmounted by a crown. The country postman carries with him a revolver, a weighing machine and a stamp for letters—he seems to be a perambulating post office. The third uniform—labeled postilion's equipments—is very elaborate, containing

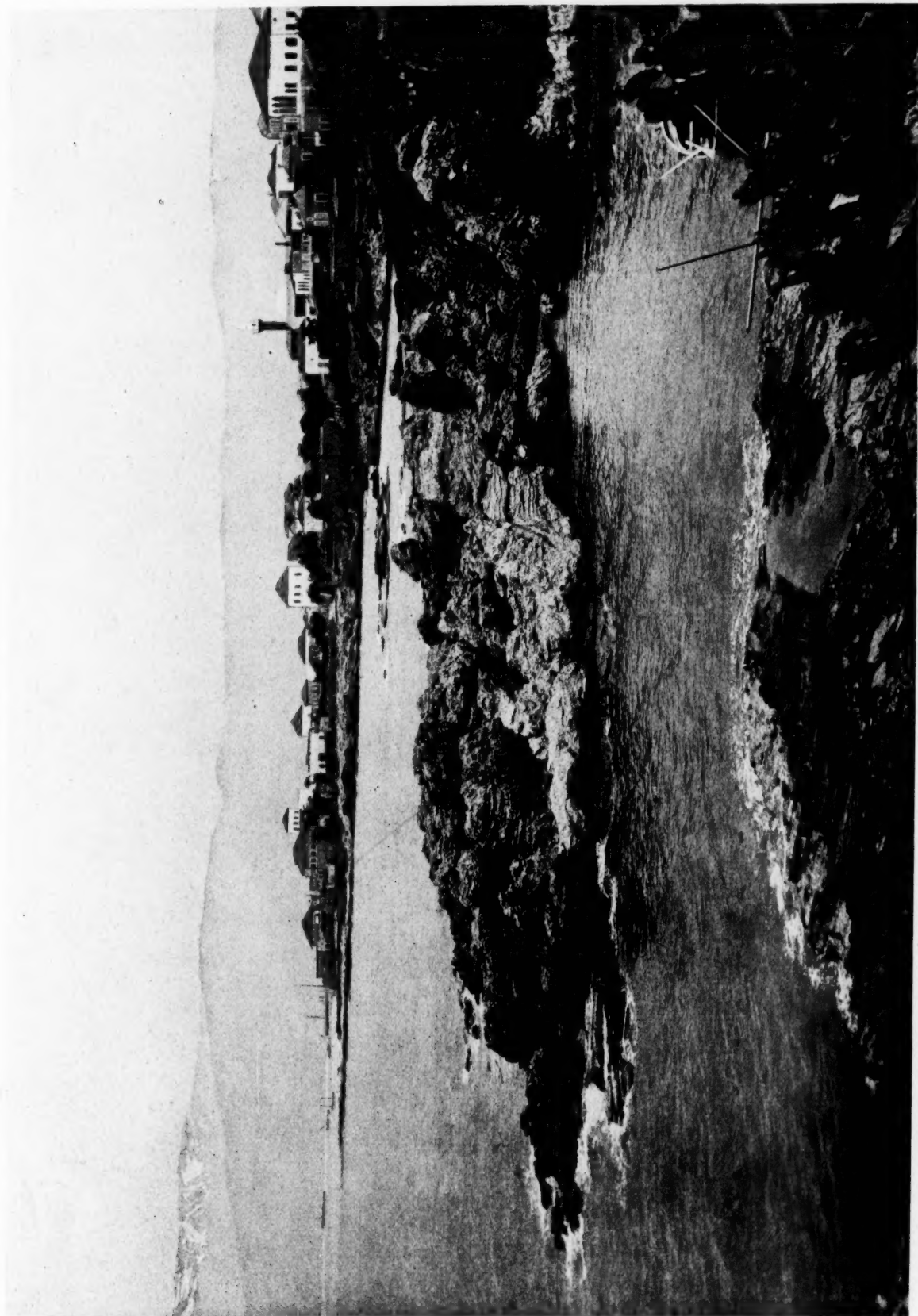
The Congregationalist's Oriental Tour. Syria and Greece, 1-29 May, 1895.

SUPHANIEH, DAMASCUS.—One of the plates, somewhat reduced, in our Series of 300 Views,—"PALESTINE IN PICTURES" (The complete set to our subscribers, \$2.50.) Copyright, 1894, by R. E. M. Bohn.



Passing through Bab Tuma, or gate of St. Thomas, at the northeast angle of the city wall, and proceeding eastward a short distance, we find a collection of tombs clustered together in a white-domed building, where rest the remains of the famous Sheikh Arlan, a poet of the time of Mured Din. If we go through the gate of the tomb eastward a few minutes' walk will bring us to Suphanieh Garden. The scenery here is beautiful beyond description. You almost fancy that you tread on enchanted ground, the cool waters of the Abana gurgling and glistening on their way, while overhead the branches of the trees interlace and cast flickering shadows below. The drooping branches touching the cool water, the bee in the brier rose, the wind in the poplar, all this labyrinth of leafage so lavish "checkering the sunshine," make the place enchanting.

The Congregationalist's Oriental Tour. Syria and Greece, 1-29 May, 1895.

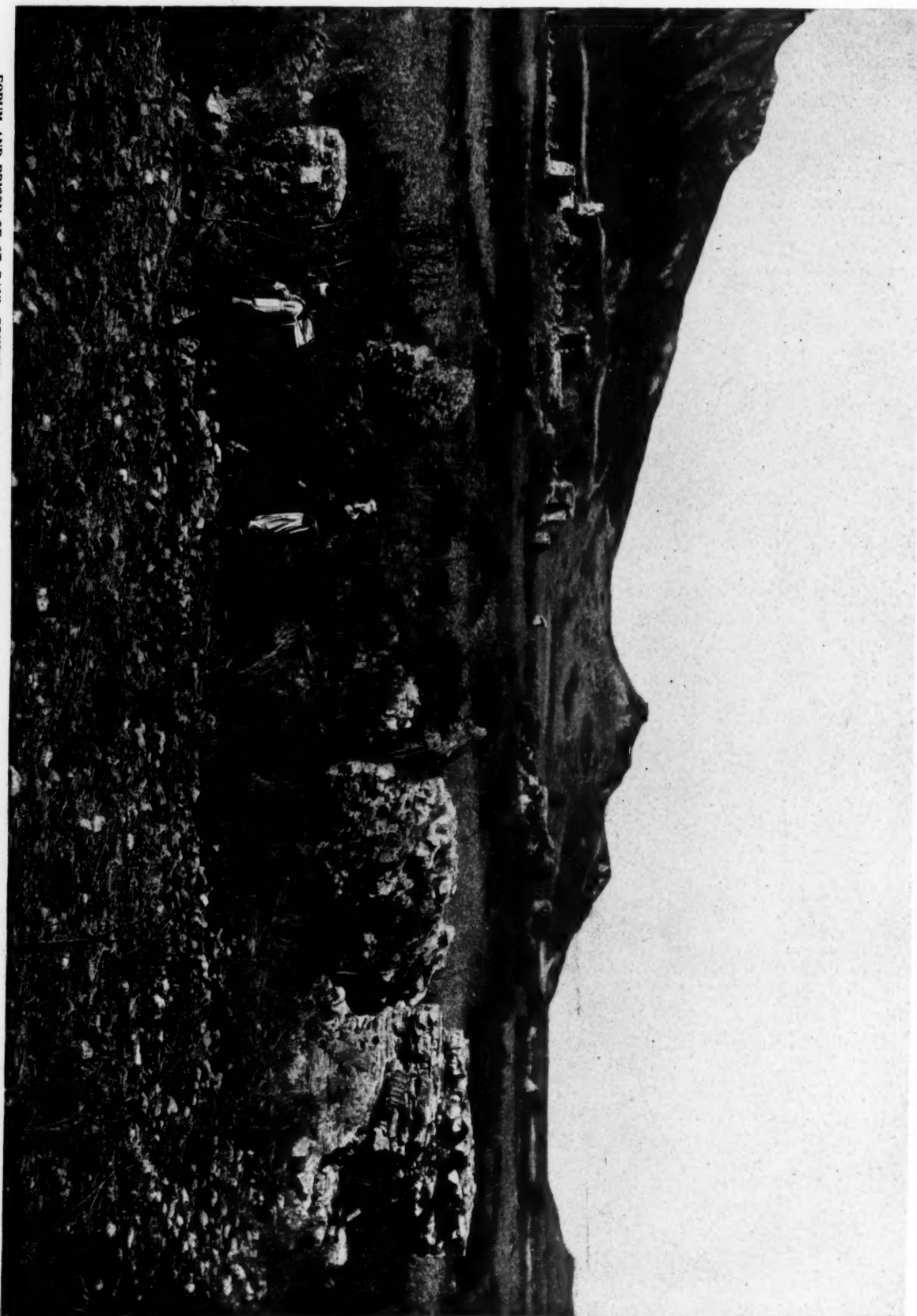


SEACOAST, BEYROUT.—One of the plates, somewhat reduced, in our Series of 350 Views,—"PALESTINE IN PICTURES." (The complete set to our subscribers, \$2.50.)

If St. Paul went by sea all the way to the port of Tarsus, he passed perhaps near or in sight of Beyrout, and if he went all the way by land he doubtless, in following the coast road, would pass through Beyrout. At that time, A.D. 39, Beyrout must have been a town of some note. It is now the most important commercial town in Syria and the situation is exceedingly beautiful. The rosy tint of the mountains contrasting with the deep blue of the sea presents a most picturesque scene by evening light. Beyrout is the old Berytus of the Greeks and Romans. The first historical notice dates as far back as 140 B.C. In the above picture we are looking southward, the mountains of the Lebanon lying to the right. Upon landing from the sea at Beyrout the traveler enters upon a bustling scene and a Babel of tongues falls upon his ear. Numbers of boats with fantastically dressed occupants dance upon the waves round our vessel; scores of porters shout their deep gutturals into the ears of impotent travelers as if an excess of sound would render their tongue intelligible.

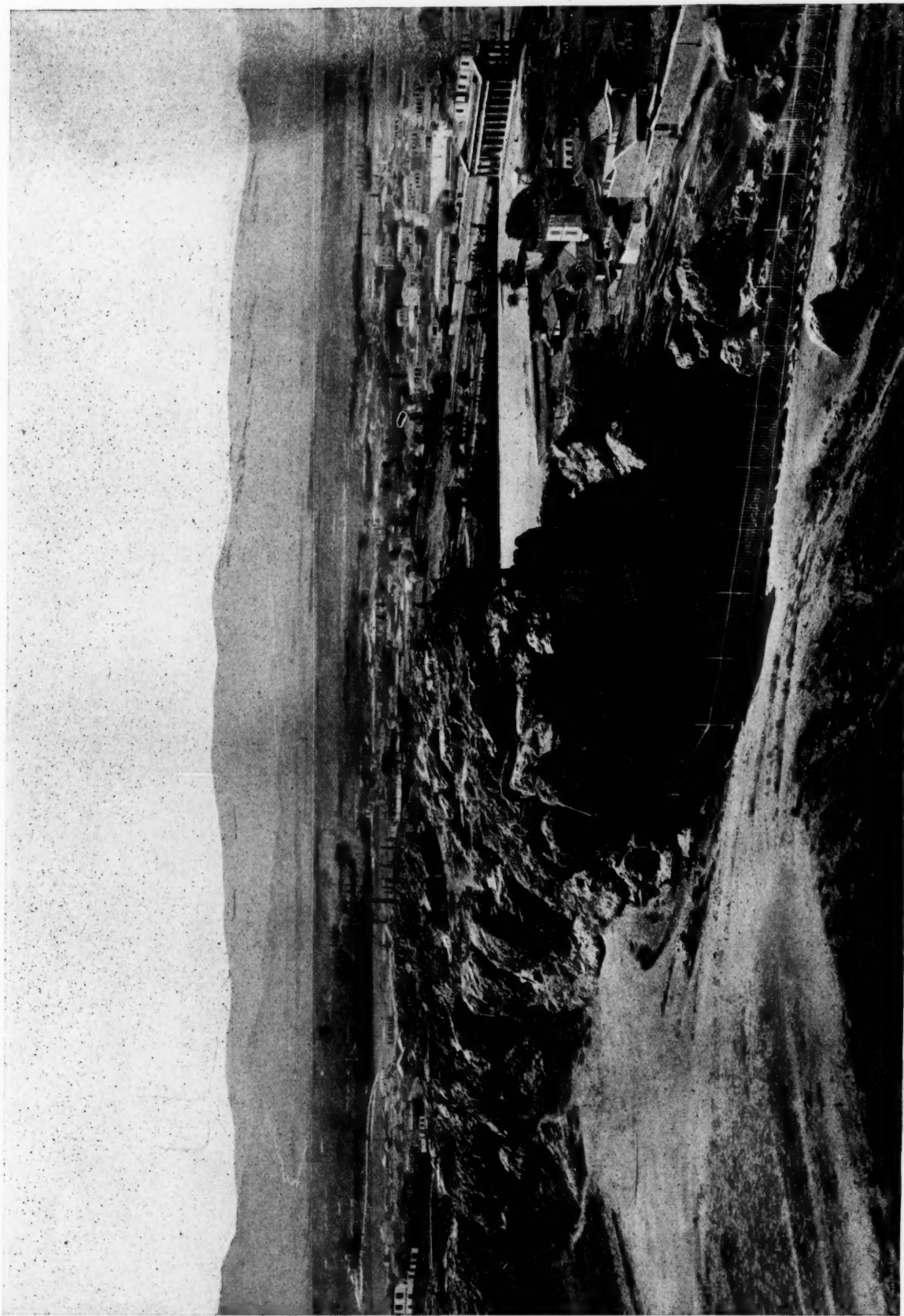
The Congregationalist's Oriental Tour. Syria and Greece, 1-29 May, 1895.

FORUM AND PRISON OF ST. PAUL, EPHESUS.—One of the plates, somewhat reduced, in our Series of 366 Views,—“PALESTINE IN PICTURES.” (The complete set to our subscribers, \$2.50.)



The ride by rail from Smyrna to Ephesus is one of the most interesting features of an Oriental tour. We pass through valleys and over plains; mountains in the distance; the railway stations attractive and solidly built; caravans of camels seen in the distance coming with steady tread across the plain; lines of poplar trees, solitary or clustered cypress trees, with groves of olives, and here and there a farmhouse. About three hours after leaving Smyrna we reach Aysalook, in reality modern Ephesus. Archaeologists who have explored Ephesus can now give an approximately accurate account of the old city, with its port, its mounts, its gymnasium, stadium, walls, gates, forum, theater and temple. The forum, which was southeast of the city port, was surrounded on all sides by important public buildings. A place is shown as the prison of St. Paul. Of the identity of this we have no evidence, but everywhere the name and memory and influence of the great apostle give greater charm to the city of the past and its ruins in the present than do all other names combined in its entire history.

The Congregationalist's Oriental Tour. Syria and Greece, 1-29 May, 1895.



MARS HILL, ATHENS.—One of the plates, somewhat reduced, in our Series of 36 Views,—“PALESTINE IN PICTURES.” (The complete set to our subscribers, \$2.50.)

The ancient court of Areopagus, consisting of venerable Athenian citizens, and exercising supreme jurisdiction in all cases of life and death, held its sittings on this hill. The name is probably derived from the fact that Aris was the first person tried here, for a murder committed by him. It is usually taken for granted that Paul addressed the superstitious Athenians from this hill. A little to the northwest of the Acropolis, which we are to see later on, is the low hill known as the Areopagus. Mars Hill rises abruptly from the plain on the east, north and south, but on the west it slopes downward gradually. The stairs up which, probably, St. Paul ascended, if he made his celebrated deliverance here, are at the southeastern corner. Several of these steps yet remain. A little more than half way to the top is an opening formerly used as a passage, and which leads up to the left to an open area on the summit. This was thought to have served as an apartment for the suitors and officials until their presence was required in the court.

a horn to announce his approach, a pair of revolvers, a sword, a bag for collecting mail and a case for passports.

It was interesting, in passing from case to case containing the uniforms and equipments for the postal service of various countries, to note the points of resemblance and difference. For instance, the leather used for the American mail bags, carriers' bags, etc., is invariably a light russet, while in Austria's case everything was black and apparently of the most substantial manufacture, without regard to the increased weight. The Swiss postman's uniform was made of the finest quality of dark blue cloth, and the coat furnished as a specimen would require a man of unusually fine physique to fill its ample proportions. The most picturesque equipments were those of Japan—among them black mail bags with curious scarlet lettering, quaint and pretty enough to rouse a desire to possess one for a wall decoration. Very interesting, too, were the Japanese pictures illustrating the various features of their postal service—one of a mail carrier running at full speed, with his two mail bags suspended from the ends of a long pole carried across his shoulders. It would be a surprise to those who believe that American women are far in the lead in respect to employment outside their homes to notice in some of the pictures—notably those of the stamping and registering departments—that the figures seem to be almost exclusively women. So our Japanese sisters are evidently not behind the times.

It would hardly be possible for an enthusiastic stamp collector to enter the room without breaking the Tenth Commandment. Such an array of perfect "sets" from the various foreign countries, as well as our own, might well tempt him to linger for hours. On the wall at the end of the room, directly opposite to the entrance, is a large frame containing a complete collection of United States stamps, comprising every series from 1847 to 1893, the Columbian ones occupying the center. Photographs of ex-Postmaster-General Wanamaker, Postmaster-General Bissell and Assistant Postmaster-General Hazen, who is at the head of the division of the department which deals with the postage stamps, are also in this case, each framed by an oval of colored lines, exquisitely engraved. On both sides of this handsome case are others framed in dark woods, containing collections of stamped envelopes, official envelopes used by the government and postal cards, all grouped with an eye to harmony of color. This work was done for the Columbian Fair, where most of the articles contained in the new museum were exhibited, but the time of many visitors was too limited to permit them to bestow more than a passing glance, and it is cause for general congratulation that this valuable collection of postal paraphernalia is to be placed permanently within reach of the public.

HEALTH HINTS.

A banana is more easily digested when cooked than if eaten raw, and the red fruit is to be preferred. A good way is to bake it. Strip off one-third of the skin and loosen back the rest with a silver teaspoon. Sprinkle over it one teaspoonful of sugar and one of lemon juice and bake slowly.

A writer in the *Journal of Hygiene* advances the theory that, while worry is not the cause of diabetes, there is a close connection between the two. The fact that the disease is more

prevalent among men in times of commercial disasters, when nervous strain is often continuous and very distressing, gives color to the theory.

A Pittsburg physician gives the following simple directions for curing hiccup: Lie down, stretch your head back as far as possible, open your mouth wide; then hold two fingers above the head, well back, so that you have to strain the eyes to see them; gaze intently on them and take long, full breaths. In a short time you will find relief.

A simple and effectual method for checking nose-bleed is for the person to stand erect, with the head in the usual upright position and the hands extended at length directly over the head. The head should not be held down over a basin, as this favors the flow of blood, and the extremities should be kept warm. Nose-bleed is always an indication of weakness.

Sir Benjamin Richardson, the celebrated London physician, thinks that the normal period of human life is about 110 years and that most people could attain this age by proper attention to the laws of health. He says the fundamental conditions for right living are "a happy disposition, plenty of sleep, a temperate gratification of all the natural appetites and the right kind of physical exercise."

One who was for many years susceptible to ivy poisoning, at times it being unsafe even to pass the growing plants, after trying many remedies with little satisfaction, met with the following, which has proved to be a prompt and thorough cure in his own case and in that of others. Wash the parts often with a solution of hyposulphite of soda, one ounce to one pint of water, also put a teaspoonful of this solution in a tumbler of water, and take a teaspoonful three or four times a day. This internal use of the remedy appears to act as a preventive, in his own case, at least.

Dr. Low, of the London Board of Health, found that an epidemic of diphtheria in a certain locality was largely propagated by cats. In some way, probably by eating the remnants of food served to diphtheritic patients, a cat came in contact with the deadly germs of the disease, and when pussy became ill the children of the household gave her most affectionate care and soon became infected themselves. Meantime the cat had communicated the disease to other felines in the neighborhood, and they, in turn, to the household to which each belonged. It is safer to send away the cats and dogs while any traces of an infectious disease are about the house.

THE SILENT SISTERS.

In an article in *Harper's Bazar* by Virginia Van de Water, showing that the people who suffer the most are not always those who talk the most about their griefs, she uses this illustration to give emphasis to the point being made:

The woman with a pet grievance resents another's sorrow. The conversation between her and others of her class reminds one ludicrously of an altercation which occurred between two little girls to whom a sensation was a joy. Said one, "I had the croup last winter!"

"Pooh!" said the other. "I had inflammation of the lungs."

"Well," boasted Number One, "I have the toothache dreadful sometimes."

"Why, I had a tooth pulled out last week by the dentist," from Number Two.

Silence for a moment, while both seemed to be gathering forces for a final charge. Then a gleam of delight shot athwart the face of the first child as she announced, "I've got a very sick father at home!"

"Anyway," burst forth the other in an ecstasy of triumph, "I've got a dead grandmother in the cemetery! Now let's see you get ahead of that!"

Need I repeat that we (some of us at least) are but children of a larger growth.

Closet and Altar

I must needs often draw near unto thee and receive thee, lest haply I faint by the way if I be deprived of this heavenly food.

We need to cultivate the Christianity of meditation, of communion, of inner event, the Christianity in which the soul, in the sweetness and strength and intimacy of solitude, strives to broaden out its daily thought to fit the peaceful sky above it, and grows like unto it—rich, deep, thoughtful, varied, full of light. Then the soul steps forth into the outer activity of men, like an angel from the presence of God, with the halo of a tender love, the eloquence of a direct message and the eager accumulated force of a real experience.

There is nothing that shows so great a genius, nothing that so raises us above vulgar spirits, nothing that so plainly declares an heroic greatness of mind as great devotion.—*William Call.*

Do not attach too much importance to the silence of an acquaintance about whom you know that unpleasant statements are being made. It does not follow that he has done wrong. He may not even know that there is any question of his rectitude. If he does know, he may be holding his peace for the sake of some one else. Or, in the consciousness of innocence and the assurance that time cannot fail to establish the fact of his integrity, he may be going quietly about his ordinary business, untroubled in spirit, trusting in God to care for his good name. Sometimes it is a duty to defend one's reputation promptly when it has been assailed. But quite as often the silence of Jesus before his accusers suggests our wisest course. Give your friend your prayers and confidence.

By simplest acts of daily obedience, by continual efforts to be true, to speak truth, to follow truth, you are to prove that Christ's word is speaking to you, speaking in you; you are to show forth his risen life.—*F. D. Maurice.*

The child leans on its parent's breast
Leaves there its cares, and is at rest;
The bird sits singing by its nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill,
Whate'er today, tomorrow brings,
It is his will!

—*Isaac Williams.*

Nothing that man will ever invent will absolve him from the universal necessity of being good as God is good, righteous as God is righteous, holy as God is holy.—*Hare.*

Help us, Almighty Father, to rest in thee, to take comfort in the knowledge that thou dost rejoice when we are justly happy, and dost bend in loving sympathy when we are sad. In our joy may we look to thee with thanksgiving upon our lips, in the rush of life may we take from thee the courage and strength which thou art but waiting to bestow, and, O Lord, in the dark, steep places, we would find in thee our guide and our support. Grant us great desire for nearness unto thee, thou who art the source of all good, the everlasting Father. Amen.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR AUG. 4. THE REPORT OF THE SPIES.
NUM. 13: 17-20, 23-33.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Answer to Bible acrostic given last week:
Come.

Covenant (Ark of).
Obed-edom.
Miter.
Ephod.

The lesson.

The children of Israel were getting near to the pleasant land which God had told them they might have, where they could live in peace and build happy homes for themselves. As they remembered the cruel masters in Egypt—how they beat them, gave them no wages, nearly starved them and even killed the little baby boys, how glad they must have been to think of being so close to the end of their wanderings in the wilderness and sufferings in the land of wicked Pharaoh.

Moses thought it would encourage the tired people if they could hear about the promised land from some one who had just been there; and he wanted to know the best way to go in to take the land, and the best place to camp first. So he sent twelve men ahead who could go much faster than the great company with women and children and all their goods. These men were to come back and tell the others all about what they should learn of the land. They were called "spies," because they were to spy or see or find out all they could. (The children's game, "I spy," explains the full meaning of spy.)

The people must have watched and waited very eagerly for the twelve spies to return and report (tell) what they had found out. And when at last they saw them coming in the distance, how they must have hurried out to meet them. They did not need to wait for words, for two men carried between them hung on a stick a very large cluster of beautiful grapes, and others brought pomegranates and figs which they had brought from the new land. The people had not had fruits in the wilderness, and so how delicious these must have looked to them! Then the spies told about the rich meadows and fields and vineyards and fruit trees and forests and beautiful hills and streams and springs of good water. Perhaps the people clapped their hands and shouted for joy when they heard this. But the men went on then to tell how the country was filled with strong and fierce people, who, they thought, were able to overcome the children of Israel, and so they did not see how it would be possible to get into the country or have a chance to live there.

Had they forgotten that God had made them free from the strong, cruel king of Egypt and all his warriors? That God had made them a path through the Red Sea and sent them food from heaven and water out of a rock? That he had given them the victory over all enemies on their way and had told them he would surely lead them into the promised land and give it to them?

Two of the spies, Caleb and Joshua, had not forgotten, and they tried to quiet the people, who grew very much excited from the words of the spies about the warlike men in the promised land. Caleb and Joshua told them to think how many thousands of strong men there were of the children of Israel, and that they had God's strength on their side to which there was no end. But the ten other spies went on talking foolishly and wickedly about the giants and walled cities they had seen. Then the people became very angry at good Caleb and Joshua for trying to encourage them to be brave and go ahead and take the land trusting in God who would not fail them.

Practical teaching.

The Israelites were kept back forty years because of those who persisted in looking on the

dark side, and progress today is retarded by pessimistic Christian workers who make it their province to see "giants" in the way. Children are usually bright and hopeful, but even among them direct descendants of the ten spies are found. One child in a neighborhood will often make a whole company of little ones discontented by "throwing cold water" on the ardent anticipation of some pleasure planned or some new play proposed.

"Mr. Brown's dog might hurt us if we go up to the woods; he looks as if he would be cross."

"The fish won't bite if we do go to the pond; they never do on such a day."

It is an important duty to check the tendency in children to be prophets of evil, for the world needs brave, hopeful men and women to lead it onward.

Show children how selfish it is to make others unhappy when there is quite likely no reason at all for it. Look on the bright side until the dark side is undeniably before us, and then bear it bravely. Show the wickedness of the spies in doubting God. Saying that they could not take the land was the same as saying that God had told them what was not true. Show how brave and good Caleb and Joshua were; talk of the different qualities they showed—patience, meekness, kindness, temperance (they did not get excited). They were full of faith, etc. Read Gal. 5: 22, 23, the "fruit of the Spirit." Caleb and Joshua had God's spirit in their hearts, and they showed it by their words and actions. The Bible says that people are known by their "fruits"—actions and words—as the richness of the land was known by the fruits from it.

Occupations for hands.

Make a number of circles of paper, mark round the edge, shade on one side to represent grapes and write on them the names of the "fruits," qualities of brave Caleb and Joshua. Then paste these together, like a bunch of grapes, on a sheet of paper. Or draw a cluster of grapes with green and dark blue paints or pencils and mark them in red with the initials of "fruits of the spirit."

HOW TO PACK A TRUNK.

A few general directions about packing a trunk may not come amiss to those unskilled in this art. Underclothing and articles that cannot be injured by pressing should be placed at the bottom. Less room is taken up if articles are folded, not rolled, and the less they are folded the better. Everything but dresses, wraps and head wear should be packed solidly. An excellent way to pack gowns is to drive double-headed tacks into the ends of the trunk, several in a row above the top layer of underclothing, then lace stout cords across, lay one dress on just above it, drive more tacks making another bed, and so on. Dresses should be packed right side out and folded to preserve the natural creases as nearly as possible by holding the shirt by the waist and folding just as the drapery falls. Wherever it is necessary to fold the skirt lay a roll of newspaper crumpled together.

THE POISON OF GRIEF.

The nervous system requires complete rest after blows caused by sorrow. Recent medical observations show that the physical results of depressing emotions are similar to those caused by bodily accidents, fatigue, chill, partial starvation and loss of blood. Birds, moles and dogs, which apparently died in consequence of capture, and from conditions that correspond in human beings to acute nostalgia and "broken heart," were examined after death as to the condition of their internal organs. Nutrition of the tissues had been interfered with, and the substance proper of various vital organs had undergone the same kind of degeneration as that brought about by phosphorus or the germs of infectious disease. The

poison of grief is more than a name. To urge work, study, travel, the vain search for amusements, is both useless and dangerous. For a time the whole organism is overthrown, and temporary seclusion is imperative for proper readjustment.—*Medical Record.*

The means of the regeneration of society is the regeneration of the individual. We may talk as we please, and pass acts of legislation which may be beneficial. But wherever you come to a question of character you must begin with the individual. You must begin with yourself. The realization of Christ in my life is the answer of this old superseded text of our ancestors—"Ye must be born again."—*The Bishop of Ripon.*

"I have used
Cleveland's Baking Powder exclusively for several years, because I have found it what it claims to be, pure and wholesome. The results have been uniformly satisfactory."

Mary J. Lincoln.

Author of the
Boston Cook Book



P.S.

The point of a woman's letter is always the postscript. We will send (free of charge) a sample bag of Bradley's

"Yorkshire" Salt

to any woman mailing us her address. "Yorkshire" Salt is free from lime and dirt, and won't harden in damp weather. Let us know if you can't buy it at your grocer's. He can supply you if you insist.

BRADLEY SALT CO.,

49 Jay St., New York. 4 Commercial St., Boston.

* Copyrighted, W. L. Greene & Co., 1895.

The Conversation Corner.

DEAR CORNERERS: Boston, '95, is occupied by the Christian Endeavorers as I write as completely as by the British in 1775—so many of them we can think of nothing else. They have not, however, brought their horses (or even bicycles!) into the Old South Church, although they have taken possession of nearly all the churches themselves, and of many citizens' homes. Meantime, let us read a few letters which have been waiting a long time, taking up the benevolent ones first.

MALDEN, MASS.

Dear Mr. Martin: I feel sorry for that other little twin in the saddle-bags, and commence a contribution for him. I hope you will soon get enough to educate both Aram and Vahan. GORDON W.

ANDOVER, MASS.

Dear Mr. Martin: I hope the Turkey Twins can have kindergarten training. It would be a pity to leave one of them in the saddle-bags. I hope I am not too late in sending — for the boy whose tuition has not all been paid. THAXTER E.

FORT BERTHOLD, N. D.

Dear Mr. Martin: I got your letter. I do not ride on an Indian pony, but on a hobby. I have some stamps collected. [Is that the hobby?—Mr. M.] The Dakotahs are the same as the Sioux, but I live among the Rees, Gros Ventres and Mandans. We have a boarding school of Indian boys and girls. We have forty-eight in the school. Tomorrow is my birthday. [Yesterday was mine—what a striking coincidence!—Mr. M.] I inclose — for my sister and I to have a share in educating the Armenian boys. Good-by. EVAN H.

GERMANTOWN, PA.

Dear Mr. Martin: I have a small collection of stamps. My grandfather gave me — for the Turkey Twins. I send it in this letter. Sister and I have a typewriter and I will type your letter down from it. I am just seven years old and I would like to be a Cornerer. EDWIN L.

Other gifts come from Ware, and from two members in Essex County, who forbid my telling their names or where they live.

That lady's letter in the Corner of June 27, with her self-denying gift towards the American Board debt, in memory of her mother and of Harriet Newell, brought another one the next day. The writer tells of a luxury she had just decided to buy—

... only now you and Harriet Newell and that other woman have just stepped into my plans and upset them. Why can't you let folks be selfish in their comfort? I brought home this week's *Congregationalist* this morning and opened it just for a minute at the Conversation Corner, beginning about two-thirds the way down the first column and reading the letter and the comments. When I got through I knew where the money would go!

So now we have three dollars earned by Harriet Newell's picture for the American Board, whose debt would be soon paid if every Christian felt like giving up some luxury. And here are two letters about our little friends in the Japanese Orphanage:

OKAYAMA, JAPAN.

Mr. Martin; Dear Sir: Sometime ago I received your letter with Mrs. —'s one dollar for my little Tomo. She was very happy with it. Immediately she offered tenth of it for evangelical work. She went out with her mother to the market to buy new clothes. She has chosen what she thinks best. As our heavenly Father gave the girl to us to be *tomo*, that is friend of orphans, she is very gentle and plays with the girls of similar age very joyously. Recently she began to reel thread by her own wish in before noon. Hana and Sumi are very healthy. In the daytime they work and study sewing, and in the evening they study geography now. I will send you a picture of girls of the second class and of my girl in the new dress. J. ISHII.

I am sorry to say that neither of the pictures came.

OKAYAMA, JAPAN.

Dear Mr. Martin: ... O Sumi San and O Hana San are getting along quite well. O Sumi is in my mother's singing class, which comes up here every Sunday morning. Just before Christmas the little girls asked my mother to teach them a song to sing at the Christmas entertainment at the asylum. ... Before this the girls at the O. A. have been weaving only cotton cloth, but now they have a new loom and are learning to weave brocade. All the children are now working more than they used to. The little children make match boxes.

Today is *Shokonsai*, the day when the dead soldiers are honored [evidently like our Memorial Day.—Mr. M.], and the celebration is larger than usual, because of the soldiers who have recently died in China, and also because peace is declared. The shrine dedicated to them is near our house, and crowds come into our yard to see the queer foreigners and their houses. The empress goes through from Hiroshima to Kyoto today. Do you know of anybody who collects postmarks? My sister Anna does, and she would like to exchange with some one. What I would like would be some Mexican stamps. I have of 1884 the one centavo and five centavo, and of 1888 the ten centavo, scarlet. ELIZABETH P.

There is a chance for some of you girls to exchange your Mexican duplicates for Japanese stamps! Elizabeth copies for us a letter her father had received from a Japanese boy on the same subject, so dear to many of your hearts:

... Having got a American stamp from my friend, I wandered in the curiosity which I felt what a interesting playing it is to collect the worlds. There should be several kinds of them, as Eng. Rus. Fran. Neth. Mex. Por. Spa. Ger. Swed. Nor. Chili. Aus. Gre. Den. Swi. Han. Ind. Ver. Sia. Braz. Orange Free State, Nat. Ita. Para. Uru.—and pitiful China—in the world. I am sure they are not of the same form. Oh, how pleasant to know the degree of their civilization in my study! Are you so kind as to give me some of them? If you please send me after the arrival of this letter.

I do not know the name of this worlds collector, but I think I will send a few to Elizabeth for him.

WINCHENDON, MASS.

Dear Mr. Martin: I am always interested in reading the Corner and think it a great source of information. I am collecting stamps, but only have 350. Not long ago I came across this stanza and thought I would write to you to see if you could tell me what it is taken from.

O for a knight like Bayard,
Without reproach or fear.

ROWENA R.

See Whittier's poem, The Hero, and its beautiful moral.

COLUMBUS, O.

Dear Mr. Martin: I have been reading the letters in the Corner, and I think I would like to join. Today is papa's birthday and we took our dinner out to Franklin Park. [That is the Boston park where Mr. Waldron takes the "fresh air children" for a picnic dinner.—Mr. M.] I do not have to take any examinations at school. Tomorrow there is going to be a ship social [what in the world is that?—Mr. M.] and mamma is going to take me. Our cherries are just getting red. We made a playhouse in our barn, and it has got a carpet on the floor and a lace curtain. I guess this will be enough for the first time.

JEAN L.

P. S.—I forgot to tell you how old I was. I am nine years old.

My P. S.—Since I have been writing this I have had a delightful call from two children from Pelham Manor, N. Y. I had recognized their names in the register at the Old South two or three days before, for they were in Boston ahead of the convention in order to study history by visiting historic places. They were descendants of the brother of Nathan Hale, the young patriot of the Revolution, and I was glad to show them in the cabinet the relic from his birthplace (see Corner, March 7), as well as an old book in my library, owned by David Hale, their great-great-grandfather.

Mr. Martin

There are
soaps and soaps
but only one

Sunlight Soap

which is the soap of
soaps and washes clothes
with less labor and greater
comfort.

Makes homes brighter
Makes hearts lighter

Lever Bros., Ltd.,
Hudson & Harrison Sts., N. Y.

Walter Baker & Co. Limited,

The Largest Manufacturers of

PURE, HIGH GRADE COCOA and CHOCOLATES

On this Continent, have received
HIGHEST AWARDS

from the great
Industrial and Food
EXPOSITIONS
IN EUROPE AND AMERICA.



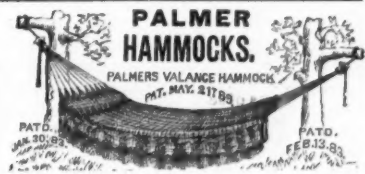
Caution: In view of the many imitations of the labels and wrappers on our goods, consumers should make sure that our place of manufacture, namely, **Dorchester, Mass.** is printed on each package.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. LTD., DORCHESTER, MASS.

WHITMAN'S INSTANTANEOUS CHOCOLATE.

Pure, Delicious Flavor.
Mix with boiling milk or
water, and it's made.
Stephan F. Whitman & Son,
Philadelphia.



The merits of the Palmer Woven Patent Hammocks have never been equalled. Their superiority of material, construction, and design has made them the Standard since first introduced. While there is a continual effort by imitators and infringers to produce something similar, it has all been without success, and the "Palmer Patent Hammocks" still stand pre-eminently superior to any of the imitations. They are produced in larger quantities and infinitely more varieties than the combined production of all others. Before purchasing, insist upon seeing the "Palmer Patent Hammocks." Remember, the name "Palmer" is a synonym for all that is best in Hammocks. If your dealer does not have them in stock, he can get them for you, but be sure that he does. **I. E. Palmer, Middletown, Conn.**

Like a magic touch
Luster the greater
Labor the least

SILVER ELECTRO-SILICON POLISH

Never scratching
Never wearing
Never equalled

Trial quantity yours for the asking.
Box post-paid, 15 cts. It's sold everywhere.
THE ELECTRO SILICON CO., 72 John St., New York.

The Sunday School

LESSON FOR AUG. 4. Num. 13: 17-20, 23-33.

THE REPORT OF THE SPIES.

BY REV. A. E. DUNNING, D.D.

The incident which is the subject of this lesson cannot be understood without the context. The student should read the entire account, Num. 11-14. Then he should read Deut. 1, where the story is more briefly, but in some respects better, told. Combining the two narratives, the following facts are most prominent:

Moses would have had the people march at once into the promised land. But they would not fully trust the promise of the Lord. Therefore, at their request, Moses sent representative men, one from each tribe, to investigate the general character of the country, the number of the inhabitants and their ability to defend themselves, the fertility of the land and its products, and the nature of the settlements of the people, whether in walled towns or in tents. He encouraged them to do this with a brave and trusting spirit. They spent forty days in the investigation, their special interest centering in Hebron, where Abraham and Isaac had lived. They returned and reported the land to be good and all occupied, but that the people were many, strong, in well-fortified towns, and that some of them were giants. Their report dismayed the Israelites. Caleb and Joshua, two of the twelve, tried to rouse the people to enter in and take possession of the land, trusting in God, who had promised it to them. But the other ten threw the weight of their influence against the two, and led the people to share in their faint-heartedness. Then they contradicted the good report of the land in which all twelve had united, and they declared that it was not worth the trouble of getting it. In consequence, the whole nation were driven back to wander thirty-eight years in the wilderness, and only Caleb and Joshua of all the adult citizens got into Canaan. The other ten spies died of a plague sent by the Lord.

This is the material we have at hand with which to teach spiritual truths concerning God's government of his children when they rebel against his will. To most students the most prominent thing which will appear will be the contrast between unbelief and faith. Foremost stands out:

I. *The cowardice of unbelief.* The danger of encouraging distrust in God was always with the Israelites, as it is always with us. They had God's sure word of promise. As long as they relied on that they were safe. It was right for them to study carefully the best ways of securing the fulfillment of God's promise. For that purpose Moses sent the spies into Canaan. But the people evidently had another purpose in their minds. Moses exhorted them to "go up at once and take possession, as the Lord, the God of thy fathers, hath spoken unto thee." But the people said, "Let us send men before us, that they may search the land for us." They were questioning, not how to get into the land, but whether or not they should go in at all. The pillar of cloud and of fire still moved before them, but they had come to the point where they chose to decide for themselves whether or not they would follow it further. There faith and unbelief stood over against each other, confidence and doubt, as they are set over against each other in our daily lives. The people leaned toward unbelief, and we shall see what followed. The ten spies had yielded to their own apprehensions, and now the contagion of their fear increased the apprehensions of the people. The successive steps by which they brought on the final catastrophe were:

1. Their fear proclaimed. "We are not able to go up against the people," they cried, "for they are stronger than we." They differed from Caleb and Joshua, not in the facts reported, but in the fear they felt. They feared because they had no faith. They saw the

giants, but they did not see God. When such men are leaders in a community or nation its failure and degeneracy are assured. Fear prompted:

2. *Exaggeration.* They had seen some giants in the land, and had so reported. But now they said, "All the people that we saw are men of great stature." Under the impulse of their fear the giants grew in their minds into Nephilim, those giants of patriarchal times, the sons of God described in Genesis, whom the Israelites believed to be superhuman. And in contrast with these men, enlarged by their scared imagination, they saw themselves belittled as grasshoppers. "And so we were in their sight." That last statement was no doubt true. When a Christian lets his unbelief make him appear weak in his own sight before his foes, he may be sure he will not appear any larger to his foes than he does to himself. If we look at our spiritual enemies through the magnifying glass of our fears, and at ourselves through the microscope of our unbelief, it is easy to exaggerate the contrast; and from that it is only a step to:

3. *Falsifying facts.* The line between exaggeration and a lie is narrow. The ten spies crossed it without difficulty. They contradicted the true report which they themselves had brought concerning the land. A little while before they had pointed to the grapes, pomegranates and figs from Canaan, and had said, "Surely it floweth with milk and honey, and this is the fruit of it." Now they said the land was altogether bad, that instead of furnishing food for its inhabitants it ate them up.

So lack of faith leads to fear, and fear to cowardice, and cowardice to exaggeration, and exaggeration to falsehood; and when the people came to that they had degenerated so far that they were quite unworthy to be brought into the land whose title deeds had been made out to them by God himself generations before. So men with possibilities of noble lives yield to the pessimism and unbelief of those who assume to be their leaders, and become while yet young timid, critical, disappointed, ready to question every hope and to interpose obstacles to every forward movement to uplift and purify their community and nation. They are sure that politics cannot be purified, the temperance laws and Sabbath and anti-lottery laws cannot be enforced, and that good morals cannot be maintained. To every holy purpose to make government worthy, relying on the plain promise and manifest will of God, they are ready with their monotonous argument, "We are not able to go up against the people; for they are stronger than we." With such leaders Israel went into exile for a generation in the wilderness instead of into prosperous life in the promised land, in spite of the presence of Moses and Joshua and Caleb. But these men, while sharing the fate of their deluded countrymen for the time, were not discouraged. Our lesson places over against the cowardice of unbelief:

II. *The courage of faith.* The difference between Caleb and Joshua and the other spies was more in their reaction to the word of God than to the sight of Canaan. The two heroes believed God. They went up to see the land, expecting to take possession of it. They looked at it with expectation instead of apprehension, and it made all the difference in the world with what they saw. As a rule men see what they are looking for. Faith in God filled these two men with hope and cheer. The grapes looked large to them; the giants small. Courage is always hopeful. A disheartened man seldom wins a victory. If by chance he does he does not know what to do with it. True hope is based on faith. One must believe and then hope, in order to be brave. It is folly to think to free the wings of hope by striking at the heart of faith.

Hopefulness in the prospect is courage in the presence of danger. There was danger in confronting the people in their murmuring and discontent. When Caleb stillled them be-

fore Moses and, seeking to inspire them with his own conviction and courage, cried out, "Let us go up at once and possess it," there was as much wisdom as courage in his words. How many a spiritual victory would be won, how many a promise made a possession, if the Lord's people, together or alone, would only go up at once. While thousands stand shivering on the brink of a divine call, now and then a Caleb or a Joshua plunges in and finds the river which he feared to swim easy to ford. But how many, even of the Christians of today, leave out of the account God's promise and power, and then it is not strange that every hill should seem to be a mountain and every foe a very son of Anak in stature.

Faith and sight are not opposites. There may be the fullest faith where there is the clearest sight. But no one is a hero who does not have faith when he has not sight, where the promises of God are concerned. Faith welcomes a clear unfolding of the path it is to tread, but it can do without it. If the winds of heaven blow away the fogs of earth and make the way clear, it is well. But if the mists hang low and the sky be dark also, faith does not falter in its march or in its singing,

For 'tis God's hand that leadeth me.

The boldness of true faith finds encouragement in the difficulties of the way, and giants are but bread for the people of the Lord. For the young men of America who see God there is a Canaan before this generation brighter than any dreams the Israelites ever had. They are a great host.

The echoes of the great Christian Endeavor convention in Boston still linger in the air as I write. It is good to be in such an army, and the voice of every Caleb and Joshua in it carries with it an inspiration not heard in the cry of those ancient leaders. Let the motto of the Christian youth of today, as they look forward to a free, enlightened, pure, Christly country, be the old motto with new life, "Let us go up at once and possess it; for we are well able to overcome it."

THE CHURCH PRAYER MEETING.

Topic, July 28-Aug. 3. Does Piety Involve Happiness? Ps. 144: 9-15; 2 Cor. 12: 1-10.

Are unhappy believers necessarily self-deceived? How far is apparent happiness of the unconverted real? In what sense does faith in Christ secure happiness?

Y. P. S. O. E.

PRAYER MEETING.

Topic, Aug. 4-10. Our Promised Land, and How to Reach It. Rev. 21: 1-7, 22-27.

It is well to think often of heaven while we are still on earth. It helps us to keep a straight course towards heaven through the perplexities and cares of life. And nowhere else is heaven explained and represented more clearly and beautifully than in the passage of Scripture indicated above. The presence of God with men, his comforting tenderness, the joy of his intimacy, the consciousness of victory over sin assured, the sense of his unspeakable glory and holiness—these will make heaven for the redeemed, no matter what or where it proves to be.

Is heaven then a place? That seems to be intended to be inferred from what God's Word has to say about it. Is it also a state or condition? Yes, we surely are justified in so believing. Given the true spirit of heaven in the heart and one is independent of place. It is well that we know no more about it. We have been told enough to stimulate without misleading us.

It is better not to let our minds dwell too much at present on what heaven is, but rather to give heed to the question whether we are likely ever to get there, whether we are followers of the Lamb of God and already manifesting his spirit. The Christian who makes the kitchen, the studio, the office, the field, something like heaven by the spirit which is caused to characterize it is on the true road

and has made good progress. Heaven need not be waited for. Often it begins here.

Parallel verses: Ps. 16: 11; Isa. 57: 15; Matt. 6: 9, 20, 21; 25: 34; Luke 10: 20; John 3: 13; 14: 2, 3; Eph. 2: 6; 5: 26, 27; Phil. 3: 20, 21; Col. 3: 1, 2; Heb. 11: 16; 13: 14; 1 Pet. 1: 3-5; 2 Pet. 1: 10, 11; 1 John 3: 2; 4: 17, 18; Rev. 3: 12; 7: 15-17.

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

No Sudden Reform in China. In a recent letter from Peking Rev. W. S. Ament writes of the effects of the Eastern war on China in a somewhat less hopeful strain than the enthusiasts who predict a mighty awakening and radical change on the part of conservative China. He believes that in the sure and steady growth which comes through the knowledge of the truths of the gospel lies the hope of the empire, and he calls for redoubled efforts in the line of missionary activity. Mr. Ament writes: "As to China people may talk of great internal reform and a general renovation of the government, but there is no evidence of any change at present. Personally I expect no reforms except under compulsion. No sledge-hammer blows from without will break the hold of this empire on the past, but the little plant, truth, working from within will do this some day. If there is any growth in China I am afraid it will be more in the line of military enlargement and a desire to get even with Japan. The war has utterly failed to arouse the nation; in fact, the nation as a nation knows nothing about the war, and no lesson can be taught the officials before the people are instructed. The growth must be from the lower strata upward, as it has been in all lands. Hence I look for a patient continuance in the usual lines of work, being assured that our first duty is to sow the gospel broadcast and let the truth do its own perfect work."

Neglected Corners of Japan. According to Rev. George Albrecht of Kyoto, there is still urgent need of evangelistic missionary work in Japan. He has recently made two brief trips into the country, and writes that he was deeply impressed by the fact that the vast majority of the people in the villages he visited have never yet heard the first sound of the gospel, and that there is need and room for missionary work for a good many years to come. In one town of over 1,500 people he found but one resident Christian, who goes to church in Nagahama, ten miles to the south. Moreover, this man is the only Christian within a radius of thirty miles to the north, east and west—one solitary Christian believer within many square miles studded with villages and hamlets. And such regions, says Mr. Albrecht, are plentiful in Japan. In another village where he spent a Sunday he attracted great attention, being the first foreigner ever seen there. One of the teachers of the village school, recently from Fukuchiyama, is a Christian, the only one in the community, and there is no other nearer him than fifteen miles. In all of these towns the people listened attentively to the missionary's addresses, and some even expressed admiration for Christianity as he presented it.

Modern Mormonism. The organ of the C. E. S., *Christian Education*, contains a valuable article by President Warren of Salt Lake College on Mormonism, as it exists today. Doctrinally there is no material change. Polygamy has been abandoned by direct revelation, but there has been no divine intimation that it was mistaken or wrong. However, with the surrender of the Mormon Church on that point, it has gradually dropped out of the public mind, and comparatively little is now said about it. Nevertheless, the student of the social life in Utah is struck with its moral corruption. Educationally, Utah has made great advance in the last few years, and the cities and large towns contain excellent public schools, but in the smaller towns and coun-

try districts there is still sore need of mission schools, which not only help to hasten the day of good public institutions, but lay the foundations of churches. It is significant that no Congregational church has been started in Utah within the last ten years save in connection with a school. Therefore, in President Warren's judgment, the Presbyterians, in maintaining their schools in full force, are more wise than the Congregationalists, who have reduced their force of teachers to twenty, including the college faculty. Concerning the religious outlook in Utah, he says: "Beyond question this is the hour for Protestant Christianity in Utah. Intense antagonism to the presence of the Gentiles has passed away. There are many places in more sparsely settled and backward sections where there was no opening for Christian schools that can now be entered, many places where preaching would be suffered and possibly a few converts gathered. Christian patriots throughout the land need still to watch keenly the trend of affairs in Utah, and still to give and pray that the Christian school and church may nobly complete the work it has so worthily begun."

THE WORLD AROUND.

The Y. P. S. C. E. and Missionary Extension. In spite of the opinion emphatically expressed in some quarters that the duty of disseminating information and kindling zeal for missions should be left to denominational boards, the trustees of the United Society of Christian Endeavor have placed themselves on record as heartily approving and upholding the missionary extension idea, which has of late been so vigorously pushed, especially in the West. A committee of five, with Rev. N. Boynton, D. D., as chairman, to whom this matter was referred, has reported in favor of the movement provided "the aims of those exploiting the idea be modest and their plans unembarrassed by the confusions of elaborate and complicated machinery." They recommend that the responsibility for missionary extension in the various States rest with committees or superintendents appointed by State unions, but they agree that such officials should receive no salaries and employ only such clerical assistance as the resources of the State treasuries permit. The report closes with the reminder that Christian Endeavor exists as an influence, not as an institution; that its organization must be kept simple, its officers must be sacrificial rather than salaried, its work a loyal supplement to, rather than an advance over, that of the church.

The Christ to be Presented to the Hindus. In a thoughtful, just criticism in *The British Weekly* of Dr. Miller's lecture on Hinduism, Dr. James Denney points out the inadequacy of Dr. Miller's method of presenting Christ to Hindu society as one "who united ideals," and shows the uniqueness and transcendence of the Christian religion. "Christianity is not only the power which unifies ideals, but in the first instance the power which saves souls. And Christ is not merely the highest ideal, the central consciousness of the race; he is the only Saviour. The Christian religion has a solitary importance because it is the religion of redemption; it is not to be absorbed into the general stream of human progress; it is rather to absorb all things into itself."

CURRENT THOUGHT.

AT HOME.

The Christian Advocate pays its respects to Boy Preachers: "They know nothing of human life. Sometimes they are converted and sometimes they are not, but when they are not they think they are. They imitate the manner and tones, easily absorbing the words, ideas and hymns, of those who surround them, are flattered by attentions, become abnormally active mentally, but never produce an original thought, and seldom utter anything that would attract the slightest attention were they not so young. . . . Their lachrymal glands are like thirsty springs in the desert. We

have known several of them to dry up and have to leave the ministry. Others have retained the habit of eye-wiping after the last tear has been dry for many a long month, and in some instances have developed a sniffle, summoning the membranes of the proboscis to supply what would no longer flow from the tear-dimmed eye."

Of many comments upon the Y. P. S. C. E.'s growth and recent convention, the most significant, perhaps, is that of the Unitarian *Christian Register*: "That in fourteen years a single society, formed without any idea of the future before it, but bent on a local work, should increase to more than forty thousand, and spread worldwide, embracing a membership of two and a half millions, and generate a high enthusiasm and consecration in Christian work, is a phenomenon not to be passed by with indifference or a sneer. . . . This breadth of fellowship, it is true, is limited to all 'evangelical' Christians; but, in justice to truth, we should add that the Endeavorers represent a broad type of 'evangelical' Christianity, and that they, as a whole, are more intent on making practical Christians than theological zealots. . . . A society with such a spirit and aim, though it may have clinging to it some of the errors of the old theology, is a mighty force in helping forward the fulfillment of the prayer of Jesus—'Thy kingdom come, thy will be done on earth as it is in heaven.'"

ABROAD.

The drift of politics in Great Britain may be gathered from the following opinions: "People will not become enthusiastic over an abstract grievance like the House of Lords," says *The British Weekly*. The *Methodist Times* is optimistic and full of faith in a Liberal victory, but says that "in any case, the duty of those who desire moral legislation and justice to Nonconformists is unaffected by the rise and fall of ministries. They must patiently persevere in educating and arousing the public conscience, until the laws and the administrators of the laws of England make it as easy to do right as at present they to so great an extent make it easy to do wrong." *The New Age* (Socialist) says: "Nonconformity at one time led the progressive element in our national life; will it not take the lead now? Its younger men are imbued with the ideas of social reform, penetrated with the ethical and religious spirit, and its adherents stand for the great conception of religious equality as against royal and aristocratic patronage of the religion born in the home of a Nazarene carpenter. We know, alas, that among the wealthier English Dissenters there are recreants to 'Sidney's good old cause,' but we believe the main body to be sound and right-minded, and we count on their support of the cause of social and political progress as against a combination which, whatever else it may or may not mean, must signify hostility to every idea for which Nonconformity has stood in the past."

William E. Curtis, writing to *The Chicago Record* from Tokio, says: "The best reason for retaining the missionary schools here is that public education is limited to the development of the intellect and neglects the morals. There is a weak and lifeless kind of ethics taught in the government schools, but the teachers are appointed for their educational qualifications solely. Their moral principles and practices are not considered, and too many of them are dissolute and immoral men. Their influence and example is often unwholesome, and the present minister of education, realizing that this evil is spreading, is trying to introduce reform, both in the character of the teachers employed and in the lessons they give. But this is difficult because so many are selected for political reasons."

No man is born into this world whose work is not born with him; there is always work, and tools to work withal, for those who will.
—Lowell.

Literature

BOOK REVIEWS.

WILLIAM THE SILENT, PRINCE OF ORANGE.

This excellent work in two volumes, by Ruth Putnam, is a fresh study of the life, character and exploits of the famous general and statesman. It is made up from his own letters and from official documents, both friendly and unfriendly sources having been consulted. He was one of the most prominent figures in the history of the Netherlands and at a most critical period of that history. The times were such as try men's souls, and the fortunes of the Dutch often during those eventful years were at their lowest ebb. More than once they seemed to be absolutely crushed, but the Prince of Orange and the other members of his family, with the co-operation of a few gallant spirits like themselves, succeeded in keeping alive the spark of patriotism under the most severe circumstances, and in developing it, as soon as opportunity occurred, into a flame of aggressive warfare.

The work of emancipating Holland from the cruel sway of Spain was not accomplished in Prince William's time, but a long step towards it was taken. In such a work, for which ample material exists, an author is likely to lose something of that temper of impartiality which is so important and which in these days is becoming increasingly recognized as perhaps the most essential feature of trustworthy historical work. But the author of this book has preserved her balance admirably. She has made very thorough studies and knows how to make judicious and effective use of her material, and throughout she has avoided becoming an advocate, and has constructed a well proportioned, calmly reasoned and well substantiated narrative. Such a biography sometimes fails to be interesting by reason of its very learning, but the reader of these two volumes will enjoy them throughout. She has largely followed the guidance of Mr. Motley, but she has not failed to sit in judgment on him as on others, and the two volumes constitute a work of more than ordinary merit and trustworthiness. They are illustrated pleasantly and helpfully. [G. P. Putnam's Sons. \$3 75.]

RELIGIOUS.

Rev. J. W. Diggle, Honorary Canon of Liverpool, is the author of *Religious Doubt* [Longmans, Green & Co. \$2.00]. It is the outgrowth to some extent of personal experience, and is an effort to meet a state of mind which is not uncommon among thoughtful men and to deal with it in a broad and Christian spirit as well as in a positive and skillful fashion. Perhaps this book is as good as any other would be likely to be, but it seems needlessly elaborated and therefore the less likely to attract readers. We notice nothing peculiar or striking in its course of thought, but on that very account it may attract plain people who are troubled by the difficulty which it aims to meet. We are glad to commend it as a plain, simple, reverent and useful treatment of its topic. It will have more weight with people who are religiously inclined and who are accustomed to religious reading than with the great mass of the public, and on some accounts we wish it had been aimed more at the latter, but it will do much good as it is.

Thayer's Lexicon is the basis of this English work, *Sources of New Testament*

Greek [Edinburgh: T. & T. Clark. Imported by Scribners. \$2.00], by Rev. H. A. A. Kennedy, as is cordially acknowledged in the preface. The book will at once attract attention among Biblical scholars, and will be of great value also to all ministers who keep up their Greek study. It ought to have a wide circulation. The main thought is that the language of the New Testament is much less dependent on the Septuagint than Hatch and others have supposed, and that the peculiarities of both the Septuagint and the New Testament are largely due to the fact that they are written in the colloquial Greek of their respective periods. This is proved by a careful and most interesting investigation of various classes of words.

The author of *The Baptism of the Holy Spirit* [Fleming H. Revell Co. 50 cents], Mr. R. A. Torrey, discusses thoughtfully and practically a subject which has been often considered and written about before by Christian people, and we notice nothing in his pages which is novel, but the reader will find in them a clear and earnest enforcement of what the author conceives to be the truth and what most Christians will mainly indorse.

Dean Farrar has translated Father Hyacinthe Loyson's little book, *My Last Will and Testament* [Cassell & Co. 50 cents]. It contains three statements or letters addressed by Father Hyacinthe to the world as a sort of farewell publication. One of them was written upon withdrawing from his former pulpit, that of Notre Dame at Paris, and was a protest against the doctrine of papal infallibility; the second, written on the eve of his marriage, was an assertion of the right of a priest to marry; the third, written as he was about to withdraw from active service in the Gallican Church, is a re-affirmation of the former principles and an assertion of some kindred truths. Dean Farrar's introduction is short and warm-hearted and largely biographical.

POETRY.

Mrs. Margaret E. Sangster's *Little Knights and Ladies* [Harper & Brothers. \$1.25] contains a collection of verses for young people, and most of them have appeared already in our own journal, the *Youth's Companion* or the publications of the Messrs. Harper & Brothers. The volume is printed, bound and illustrated prettily, and the poems are cast in the serene and happy mood associated by all who know her with the author, while they frequently sound the depths of human feeling and never fail to uplift and ennoble by direct appeal or, at least, by indirect suggestion. But Mrs. Sangster and her poetry are too well and favorably known to our readers to need extended comment.

Mr. L. J. Block, the author of *The New World, with Other Verse* [G. P. Putnam's Sons. \$1.50], evidently is a man of lofty aspirations and not unaccustomed to exhilarating flights of fancy, while he sometimes explores the profounder depths of philosophy, uttering himself and his conclusions in verse. Once in a while he leads us to the threshold of a great thought, but in most instances we have been there before, and his style is more ambitious than most people find impressive. Readers accustomed to much meditation and to have plenty of time for it will chiefly enjoy this book. The shorter and simpler poems, of which there are a few, will appeal most tellingly to the

average reader, if not also to the most intelligent.

Ione [A. D. F. Randolph & Co. \$1.00] is a tale of Ephesus by J. S. Parke. The principal reason why this book should be described as poetry is because its lines are arranged as if they were poetry, although they do not strike the reader as differing essentially from ordinary prose except in the occasional transposition of a noun and its adjective, or the use of some similar expedient.

Prof. E. E. Hale, Jr.'s, *Selections from the Poetry of Robert Herrick* [Ginn & Co. \$1.00] belongs to the Athenæum Press Series. It contains a series of short preliminary papers on Herrick, his characteristics, the chronology of his poems, a bibliography, etc., and then a choice list of selections followed by notes and a glossary.

MISCELLANEOUS.

Some three months ago the *New York Independent* contained a special series of articles in the nature of a symposium relating to Abraham Lincoln. They were tributes from his associates and from eminent men in all ranks of life who had had opportunity to know Lincoln in some special way. These articles now have been gathered into a volume entitled *Abraham Lincoln: Tributes from His Associates* [Thomas Y. Crowell & Co. \$1.25]. In its way it has an enjoyableness such as regular biographies seldom have, and certainly it will be welcomed by every admirer of the great president.

Cookery books seem to be in great and increasing demand. The most recent to come into our hands is *European and American Cuisine*, by Gesine Lemcke [D. Appleton & Co. \$2.00]. We should say from a somewhat cursory examination of the book that it is worth the attention of all interested in its subject, and that without being conspicuously novel in any particular it is a sensible and comprehensive treatise on its subject.—Mr. C. F. Holder's little book *Santa Catalina* [C. A. Murdock & Co.] is a pleasant volume, prettily illustrated, and descriptive of the history, climate and other features of this Californian town, and intended to promote its prosperity.

A work of practical but not general value is *The Elements of Navigation* [Harper & Bros. \$1.00] by W. J. Henderson. It is a treatise on the standard methods of finding the position of a ship at sea and the course to be steered. It is intended for beginners; it is simple in plan and terse and intelligible in manner. Those for whom it is intended will find it a capital book.

A new text-book on literature is *Foundation Studies in Literature* [Silver, Burdett & Co. \$1.25] by Margaret S. Mooney. It contains a judicious and elevating selection of choice classical and other literature, all of a high order.

How to Visit Switzerland [Horace Marshall & Son. \$1.00], edited by H. S. Lunn, is a new guide-book with some special reference to the Grindelwald Conference and its program. As a guide-book the volume is satisfactory in size and in quality, and the information which it gives about the conference will be specially appreciated by the increasing number of those who are going to its annual session.

The numbers of *Littell's Living Age* [Littell & Co. \$2.75] for April, May and June last have been bound into the customary covers, and form the usual diversified and instructive as well as entertaining volume

One or two Christian Endeavor specialties have been sent us too late for seasonable notice. One is a very handsome and life-like little bas-relief portrait of Dr. F. E. Clark [United Society of Christian Endeavor. 50 cents], and another is *The Christian Endeavorer's Souvenir Annual* [Beale Publishing Co. 50 cents], compiled by Rev. F. H. Palmer. It is neat and comprehensive and includes some special features.

MORE JULY MAGAZINES.

The *Philosophical Review* [Ginn & Co. \$3.00] offers little or nothing of interest to the ordinary reader, but high philosophical experts will be glad to know that Prof. John Watson discusses in it the Absolute and the Time Process. Dr. Ernest Albee has a second paper on the Ethical System of Richard Cumberland; Prof. W. A. Hammond writes about Hylozoism, and W. W. Carlile on the Theory of Inference. The book reviews and other departments are ably done.—The *Thinker* [Christian Literature Co.] offers its usual monthly review of the Christian thought of the world. The various departments are well supplied with material, and the clerical reader pre eminently will find material adapted to his needs.—The *Expositor* [Hodder & Stoughton] contains articles by Prof. A. B. Davidson on the False Prophets, Prof. J. R. Lumby on the Incarnation-Parable, Rev. John Watson on the Kingdom of God, and two or three additional and able contributions.

The *Preacher's Magazine* [W. B. Ketcham. \$1.50] opens with a paper by Dr. Fairbairn on Joy and Tribulation. We are not informed whether it is an original contribution or not, but most of the material in this magazine is apparently selected.—The *Biblical World* [University of Chicago Press. \$2.00] includes, in addition to its excellent editorial on the Character of Christ, several valuable critical papers, and some other practical and useful material. The *Biblical World* is one of the best publications of its class.—*Donahoe's Magazine* [Donahoe's Magazine Co. \$2.00] represents certain aspects of literary culture and enterprising publication among New England Roman Catholics. It is well edited and contains some material of general interest, but the Roman Catholic flavor pervades most of it perceptibly.—*Macmillan's Magazine* [Macmillan & Co.] no longer contains those charming pictures of English scenery which used to distinguish it, but its contents are eminently readable. George Saintsbury supplies a careful study of Maria Edgeworth; another striking paper is From the Lobby of the House of Commons, by a Lobbyist.

McClure's Magazine is one of the ten-centers which cause one to wonder every time he opens them how they can be made so attractive at their cost. Whether the rivalry of the *Cosmopolitan*, *Munsey's* and *McClure's* can be sustained while they all prosper remains to be seen, but *McClure's* certainly will make a strong fight to win. In this issue there are valuable contributions on the Telegraph Systems of the World, Edward Kemeys the Sculptor, the Possibility of Life on Other Worlds and Tammany, as well as the usual lighter material.—The *Bibelot* [T. B. Mosher. 50 cents] is devoted for this month to the Pathos of the Rose in Poetry. The conception of the editor of this publication is unique, and he is carrying it out month by month with remarkable success. The interest in the contents of each number, it should be added, is equalled by the good

taste and artistic beauty of the publication externally.

Book News [50 cents] continues to come from John Wannamaker, and also to be a useful résumé of the literary news of the month and to furnish a valuable forecast of what is likely to be of most interest in the immediate future.—The *Book Buyer* [Charles Scribner's Sons. \$1.00] is in the same vein and is characterized by a rare literary flavor, and contains certain unique features from month to month.—Similar, yet different, less ambitious but in its way thoroughly valuable, is the *Literary News* [D. Appleton & Co. \$1.00].—The *Chautauquan* offers its usual miscellany of all sorts. One interested in whatever subject—social, political, economical, religious, or literary,—can find something herein. Of course, this month the Chautauquan assembly and its program takes up a good deal of room [Dr. T. L. Flood. \$2.00].

Good Housekeeping goes on its useful way tranquil and helpful. This number contains the pictures of something like a dozen ladies "who dared and did." What they dared and did was to issue unaided a Sunday edition of the Springfield, Mass., Union, the profits of which went to the Springfield City Hospital.—The *Pansy* [Lothrop Publishing Co. \$1.00] is in the same vein with which its readers are familiar, and continues to deserve their favor.—Of the *July Music* [Music Magazine Publishing Co. \$3.00] we need say little except that it is thoroughly well edited and is intended for those who have attained some degree of musical culture rather than for ordinary readers, and is well illustrated.

The *Magazine of American Civics* [Andrew J. Palm & Co. \$3.00] has for its chief contribution a symposium in answer to the question, Ought We to Annex Cuba? to which the contributors are F. R. Coudert, Henry Clews, Governor Evans, Governor Oates, and others. W. R. Harper offers a plea for the Gold Standard; C. R. Woodruff discusses the Progress of Municipal Reform; and Mary J. Eastman's subject is the Woman Question, Retrogressive Pathways.—The *New England Historical and Genealogical Register*, published by the New England Historic Genealogical Society, has a biographical sketch of the late Frederick L. Ames by Rev. E. B. Willson, and a large amount and a considerable variety of other genealogical and historical material. The list of the recent dead includes an unusually large number of well-known names.

The value of the *Art Amateur* [Montague Marks. \$4.00] is increasingly evident with every issue. Both the theoretical and the practical side of art receive due attention, and the young student is encouraged and he is also informed. The correspondence department, although not peculiar to this publication, must be of great value to large numbers of its readers, but all its departments are well filled.

NOTES.

—The Prisoner of Zenda has been dramatized.

—The proportion of books lost to books loaned in the Boston Public Library is only one to 21,655.

—The New York Shakespeare Society is about to publish a Five-Text Hamlet in folio, uniform with the other Bankside editions. Copies can be had only by members or by those who subscribe through members, and before the first sheet is printed.

—The French publishing firm, Messrs.

Mame & Co., of Tours, are about to bring out a remarkable work, a life of Christ told in illustration by the pictures of Tissot. It is to be published at first by subscription at the unusual price of \$600 a copy.

—A striking bas-relief is being executed by Fremelt, a French sculptor, for the new museum in the *Jardin des Plantes* at Paris. It represents a combat between a Borneo savage and an orang-outang and is exceedingly, and we should think almost painfully, realistic.

—The late Gustav Freytag is said to have left \$250,000 besides landed property, "a fortune quite unprecedented for a German author." If it were made by his pen it might be termed almost unprecedented for an author of any nation, although as much or more has been accumulated in a few instances.

—The trustees of the Portsmouth, Me., Cottage Hospital have named the western wing of the new building the Harriet McEwen Kimball Pavilion after the well-known poet who lives in Portsmouth and whose hymns and other poems have afforded consolation not only to the vigorous but also and especially to many invalids.

—We trust that the report now going the rounds of the daily press that Mark Twain really lost everything when C. L. Webster & Co. failed, and now is poor, may prove unfounded. It was understood two years or so ago that Mr. Clemens had lost heavily by that failure but he has been supposed to be comfortably off nevertheless.

—Chicago is soon to be pre-eminent for its memorials of the Civil War. It has already an equestrian figure of General Grant in Lincoln Park, a memorial of General Thomas, and the Confederate monument in Oakwood Cemetery and it will add to these before long St. Gaudens's statue of General Logan in Jackson Park and a statue of General Sheridan in Garfield Park.

—Messrs. Dodd, Mead & Co. have secured the remarkable library of N. Q. Pope, of Brooklyn, N. Y. Four years ago its owner gave nearly \$10,000 for the only perfect copy known of Malory's *Morte d'Arthur* and his collection includes many rare and unusually valuable works. He has refused hitherto to sell it except as a whole and has held it at \$200,000. Probably its purchasers will sell its contents in separate lots.

BOOKS OF THE WEEK.

- Joseph Knight Co. Boston.*
ON THE POINT. By N. H. Dole. pp. 252. \$1.00.
Copeland & Day. Boston.
MEADOW GRASS. By Alice Brown. pp. 315. \$1.25.
Home Science Publishing Co. 7 Temple Place, Boston.
DISHONESTY AND CASTE. By Ethel Davis. pp. 118. 60 cents.
Mass. New Church Union. Boston.
THE SEXUALITY OF NATURE. By L. H. Grindon. pp. 124. 75 cents.
George Blatchford. Pittsfield, Mass.
THE POET AMONG THE HILLS. By J. E. A. Smith. pp. 182. \$1.00.
T. Nelson & Sons. New York.
AROUND A CORN-FIELD, THROUGH THE COPSE, DOWN THE LAKE AND BACK, A STROLL IN A MARSH, ACROSS THE COMMON. By Uncle Matt. Five vols. 50 cents each.
Macmillan & Co. New York.
WOLFE. By A. G. Bradley. pp. 214. 60 cents.
THE ADVENTURES OF HAJI BABA OF ISPAHAN. By James Morier. pp. 456. \$1.25.
Thomas Y. Crowell & Co. New York.
OLD MAN SAVARIN AND OTHER STORIES. By E. W. Thomson. pp. 289. \$1.00.
HOW TOMMY SAVED THE BARN. By James Otis. pp. 87. 50 cents.
G. P. Putnam's Sons. New York.
CAUSE AND EFFECT. By Ellnor Meirion. pp. 291. 75 cents.
J. B. Lippincott Co. Philadelphia.
A MAGNIFICENT YOUNG MAN. By John Strange Winter. pp. 325. \$1.00.
FATE AT THE DOOR. By Jessie V. Z. Belden. pp. 240. \$1.00.

PAPER COVERS.

- The Boston Transcript Co.*
BY BROOMSTICK TRAIN. pp. 45. 10 cents.
Franklin News Co. Philadelphia.
THE WHITE DOLLAR. By Murat Halstead. pp. 112. 15 cents.

MAGAZINES.

- July.—NINETEENTH CENTURY.—BOOKMAN.—LEND A HAND.—FORTNIGHTLY.—BOSTONIAN.—SANITARIAN.—WRITER.—CHRISTIAN LITERATURE.—CUT GEMS.—CHAP-BOOK.—WINDSOR.
August.—QUIVER.

News from the Churches

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Arlie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY, (Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1857. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 8 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

Fifty years church history in Wisconsin means more than can be put into the record of it.

It is only fair to explain that when one of our correspondents speaks of starting missions on ground that is not Congregational, he does not mean that we are usurping territory, but that we are caring for neglected fields.

Atlanta's greatest attraction to some discouraged workers would be the opportunity to visit a prayer meeting in which the proportion of men and women is two to one.

We have not heard that any of the most improved institutional churches had formally set apart a "jag-room," but they might well learn from their Western sister.

A church with such a hand reached out to the drinking man is doing its best to "starve out the saloons."

It might be a good plan if a layman supplied the pulpit sometimes in the pastor's presence as well as during vacation. Each would doubtless appreciate the trials of the other as never before.

Churches all through the country seem to be making especial effort to lighten the debts on our missionary societies. The inspiration from the Endeavor convention ought to help materially.

Whenever it is possible the decorations and furnishings of a house of worship should be in soft colors that the place may be full of rest for tired eyes as for tired hearts.

A MODEL MODERN CHURCH.

The new edifice of the Second Church, Waterbury, Ct., Rev. J. G. Davenport, D. D., pastor, is one of the most substantial, convenient and elegant church buildings in New England. It was dedicated by a series of services extending over several days. The dedication sermon was preached June 26th by Rev. R. R. Meredith, D. D., of Brooklyn, N. Y.

The handsome structure is of the Romanesque style of architecture and occupies a portion of the lot one hundred and thirty-two feet in depth by ninety-seven feet in width. The material is of brown stone. Arches, turrets and richly-carved friezes and corners appear at advantageous positions. The gables of the roof rise sixty feet. The main entrances are on the two front corners, each in a tower, that on the west twenty-two feet square and rising to a height of one hundred and sixteen feet. The round tower on the east is fifteen feet in diameter and seventy-six feet high. The main building, which contains the auditorium, has a depth of eighty-eight feet. The building in the rear, which is three stories



THE SECOND CHURCH, WATERBURY, CT.

high, contains the chapel, Sunday school quarters and rooms for social purposes. At the junction of the two buildings there is a third tower, a graceful pinnacle fifty-five feet high. The auditorium seats 1,200, and, by lifting the sliding doors, 300 additional seats can be arranged. There are, then, 1,500 seats from which the preacher can be seen, and he can easily make his voice heard by 300 more. The membership of the church is about 950, and the ordinary congregation fills the auditorium. The pews of quartered oak all face the pulpit and contain olive-tinted cushions. The general color throughout the auditorium is a soft, ivory gray, relieved in contrasting effects in self-tones and delicate gold relief. The carpet is of olive green.

The square tower, the baptismal font made in Italy, the communion table and several windows are memorials. The organ is of an unusual type. It has sixty-eight stops and 2,467 pipes. The contracts for the building called for \$99,000, but the total amount spent upon the site, including the parsonage, has been about \$150,000.

The State conference, which meets with the Second Church in November, will have an opportunity of observing the beauty and of testing the utility of this new building.

R. F.

Bates College, Lewiston, Me., and Carleton College, Minn., will, in certain contingencies,

each receive \$20,000 from the estate of the late Mrs. Martha W. Wilkinson of Cambridge, Mass. The National Council receives \$1,000 for ministerial relief.

MISSIONARY WORK IN NORTH WISCONSIN.

Geographically, historically and ecclesiastically Wisconsin naturally divides itself into two parts, Wisconsin and North Wisconsin. It is not necessary to define Wisconsin. North Wisconsin was a little more than a decade ago the region beyond the habitable parts of the State, the northern wilderness of woods reaching from a somewhat indefinite southern limit to the desolate shores of Lake Superior. There is reason to distinguish these two portions of the State, even after the achievements of ten years of steady immigration with the marvelous changes which it has brought. No one can come from the south into one of these northern towns without realizing that he has made a decided change. As an old German quaintly put it, when excusing some irregularities in his methods of conducting business, "Well, things are one way down there where we came from, but up here in this wild-wooden country they are different."

They are different. The country is still a wilderness. A ride of 200 miles south from Lake Superior shows no single wide outlook over cleared fields. Indeed, the southern limit is the slowly northward moving line of the felled forest subdued into farm lands. But for many years to come something like one-fourth of the State will be a mighty timber belt broken only by scattered towns and farm clearings.

The first settlers of a coming empire of no mean importance are scattered through these forests. Their needs present a unique problem in home missions. I wish to tell in special what Congregationalists are trying to do for them. In the first place North Wisconsin is a separate home missionary district, with its separate superintendent located at Ashland. This has its objections, but on the whole the division is wise. The proper care of such a district demands all the energies of a tireless man, and the field has in its present superintendent, Rev. T. G. Grassie, a marvel of push, patience and untiring energy in the care of infant churches.

The superintendent must not only live in but all over the district. There is little good material out of which to form churches. The kind of immigration which laid foundations in the Western Reserve, in Iowa, South Dakota and the southern part of this State has hardly entered North Wisconsin at all. Most of the people have always lived in and by the timber, and have moved from regions east and south, where the pine is becoming scarce, into the undisturbed forest. Their religious privileges have been confined to the struggling church, the camp meeting and the winter revival. Many of the men who live in the logging camps in winter and follow the rivers in summer hardly hear two sermons a year except from traveling missionaries and evangelists. But from this class come frequently the mill owners and leading men of the new towns. If there is to be a church at all it must begin for the most part with this crude material.

Our denomination has undertaken to do pioneer work in this district. In almost every

instance where it has begun work at all, it has been first on the ground, and has come to the community with the union idea foremost. This appeals to the good sense of common people—if they are left alone—and little churches are formed with a few original Congregationalists and a majority of those who represent often nearly as many denominations as there are additional members. Such churches can live, grow and become centers of good, but not without careful nursing. They must be provided with pastors equal to the situation, and not neglected between pastorates. Often the timely visit of the superintendent settles for a church the question of life or death. In some cases a mission is maintained for months and years before it is possible to make any church organization.

It is significant that we have nearly thirty churches and about the same number of missions on what is not naturally Congregational ground. For this very reason this is a most interesting field, for here we are testing the efficiency of our missionary organization, and the possibility of our polity becoming a form of church organization for all sorts and conditions of men in all parts of the nation.

The occupancy of this Territory is not from a worldly ambitious standpoint a good investment of denominational funds. Churches come slowly to the power of self-government and self-support. Its justification is simply the need and the missionary opportunity. It is a going after the lost sheep.

Many towns would be without the gospel if our churches were withdrawn, and our missionaries also do much to evangelize the lumber camps. The flexibility of our polity is illustrated by the type of church developed by the peculiar environment. One of the most successful is at Eagle River, in charge of Rev. H. C. Todd. The town is headquarters for a large circle of camps, and is a hard place even for North Wisconsin, indeed, so hard that the ordinary church would not be likely to make any impression. The men in Mackinaws that throng the streets will not often come to the church, so the pastor has brought the church to them. Among the saloons he has established a room furnished in log cabin style, and the door is open night and day. There may be found books, papers, games, light and fire, and, what is all important, a hearty Christian welcome from Pastor Todd or one of his helpers. In the rear is what is called the "jag-room," a seven by nine inclosure, with a cot and stand with remedies upon it that help a man to sober up when he comes in the worse for liquor. The work of that humble plant has been wonderfully successful, and has turned the sympathy of the community towards the church. The secret of the success of this pastor and church in one of Satan's strongholds is in this—they have learned how to follow Christ in becoming the friends of sinners.

The brave campaign of our Home Missionary Society is nobly re-enforced by the work of the Church Building Society. Without its aid few of the existing church edifices could have been built, except by incurring debts which would have almost crushed the struggling churches. Many of the churches of hardly more than fifty members have also, through the help of this society, become possessed of comfortable parsonages. A study of these fields has convinced me of the magnificent usefulness of the parsonage fund. A gift of \$75 on a parsonage loan counts for more, I believe, in helping a church along than four or five times the sum invested in any other way. For instance, where there is a loan of \$600, the principal all comes back in a few years into the society's treasury. The denomination gives simply about \$75 in interest, and with that help a comfortable home can be secured for the missionary pastor—if the building is put on part of the church lot—by an immediate outlay of not more than \$1,000, raised once and for all from the community. Taking an instance, the par-

sonage at Rhinelander, with the loan repaid, will not cost over \$1,500. It could not be rented in the new town for less than \$300 a year. By a gift then of \$75 many times that amount is often saved in missionary appropriations while the church is coming to self-support. It is also a wise use of denominational funds from another standpoint. When a church of heterogeneous material accepts even a small loan from the Building Society, it is thereby anchored to the denomination for a term of years, during which it is possible for an intelligent attachment to grow up which makes legal bonds no longer necessary.

In one of our churches the property interest of the Ladies' Aid Society in the parsonage prevented the trustees from giving up and selling the church building to satisfy creditors after some years of outlay of missionary funds. It was the gift of a little interest money which saved to the denomination an important field and a property worth thousands of dollars. In view of such facts as these it was fitting that the Northeastern Convention, at the last meeting in Tomahawk, May 15, should pass the following resolution:

Resolved, That we recognize and gratefully acknowledge the great service to our missionary work of the C. C. B. S., and the admirable efficiency, energy and business accuracy with which it administers its work, and we pledge our churches anew to our hearty support of it by our contributions and co-operation.

J. H. C.

NEW ENGLAND. Massachusetts.

BOSTON.—*Park Street.* Rev. H. A. Stimson, D. D., of New York supplied the pulpit last Sunday.—*BROOKLINE.—Harvard.* Rev. T. T. Munger, D. D., of New Haven was the supply.

SOMERVILLE.—*Highland.* All the services will be kept up during the summer. The pastor, Rev. G. S. Anderson, will spend his vacation at North Lubec, Me. Rev. Dr. G. R. Leavitt will supply the pulpit July 28 and Aug. 4.

LINCOLN.—In response to the appeals of the A. B. C. F. M. and the C. H. M. S. for funds to cancel their debts, the church has made a special offering of a dollar a member for the foreign work and has taken one share on the Gen. O. O. Howard Roll of Honor.

LOWELL.—Many of the pastors are taking their vacations earlier than usual. Mr. Kenigott and Mr. Leland are on the coast of Maine with their families; Mr. Merriam and family are in Connecticut, while Mr. Huntington has already returned from two weeks of camp life in the woods of Maine. —*Highland* has the pleasure of welcoming its former pastor, Rev. S. W. Adriance, for two weeks during Mr. Merriam's vacation. —*Kirk Street* has lost one more of its few remaining charter members in the death of George W. Patterson, who for more than fifty years has been a conscientious and honored member of the church. He was a brother of United States ex-Senator Patterson of New Hampshire.

SOUTH WEYMOUTH.—*Union* has just adopted individual communion cups and used them for the first time July 7. It was the generally expressed opinion that the service had an element of dignity and solemnity which could not be had by the old method.

EAST CHARLEMONT.—A group of new windows has been given the church by a gentleman in Iowa, a descendant of Rev. Jonathan Leavitt, the first minister.

Maine.

FARMINGTON FALLS.—Rev. J. C. Young has charge here and at New Sharon, where the work is progressing well. A system of penny collection has begun, a Junior Endeavor established and the Christian Endeavor is active and helpful.

GREENVILLE.—Rev. Charles Davison has served this church twenty-two years, his only pastorate. He is much beloved and esteemed in the whole region. He preaches alternately during the summer at Shirley at the Cove.

VASSALBORO AND RIVERSIDE.—F. W. Baker, who supplies here, has organized a society for the systematic study of missions, taking up the geography and history in connection with religious work. Armenia is studied with much interest at present.

BINGHAM.—Preaching is kept up by the pastor, Rev. J. C. Gregory, in three outlying districts on successive Sunday afternoons at East Bingham, Concord Corners and Mosco.

ELLSWORTH FALLS AND NORTH ELLSWORTH.—

These churches, under the care of Rev. H. W. Conley, are prosecuting their work with good interest. The C. E. Societies are helpful. Prayer meetings and Sunday schools are organized in two outlying neighborhoods.

FOXCROFT.—A recent Sunday evening service was an address by W. E. Parsons, Esq., on Law in the Bible. Another of much interest was a History of Our Church, by Deacon Woodbury.

AUGUSTA.—*South.* This church at the capital of the State occupies a position of wide influence and its pastor, Rev. J. S. Williamson, is a progressive, wide-awake man. Mission work in four districts is carried on, Mr. H. G. Megathlin of Andover being employed in the North Parish and Mr. Fred Atherton in the Spaulding district this summer. Sunday schools are sustained and the work supervised and expenses met by the South Church. During the past five years three young men have entered the ministry from its membership, making a list of fifteen in its history.

Mrs. Sarah E. Foster is doing missionary work in the Dead River region again this summer.

New Hampshire.

LYME.—At the July communion fifteen united with the church, fourteen on confession, the result of an interest awakened through the service of two Christian workers in the employ of the H. M. S. For their expenses the church made all provision, and in the four out-lying districts of this large parish these workers made house to house visitations and held evening meetings in the school houses. During the meetings it was an interesting sight to note the number of teams tied to fences and trees, and the house crowded till there was no longer standing room and many at the door and windows. No such religious quickening has been known in the town for many years. Final results promise greater strength to the church, to the encouragement of pastor and people.

KEENE.—*First.* Twelve become life members of the C. H. M. S. for the \$600 contributed for home missions during the past year.—*NORTHWOOD CENTER.*—A new Mason and Hamlin organ has recently been secured for the vestry through the agency of the young people.

Connecticut.

SCOTLAND.—This church, Rev. H. B. Mead, pastor, is enjoying a season of awakened religious interest. At the last communion ten united with the church on confession and two by letter. As many more are expecting to come in at the next communion.

COLUMBIA.—Rev. F. D. Avery has resigned his pastorate, to take effect Oct. 31. Mr. Avery was ordained and settled over this church June 11, 1850, and has the distinction of having been the longest in continuous pastoral service over one parish of any clergyman in the State of any denomination, and, with two or three exceptions, of any Congregational pastor in the United States. He has attended 521 funerals, performed 210 marriages, and received 240 persons into the church on confession and sixty-three by letter. His resignation, on account of advancing years, causes universal regret.

ELLINGTON.—During the past three years there has been a gain of sixty-eight in the membership of this church, Rev. L. P. Hitchcock, pastor. The Sunday evening services have a larger attendance than ever before.

BRIDGEPORT.—Rev. Charles Ray Palmer, D. D., pastor *emeritus* of the North Church, has removed to New Haven. Rev. C. F. Carter of Boston supplies the pulpit the last two Sundays in the month and Rev. D. M. Pratt of the Williston Church, Portland, Me., the first two Sundays in August.—*NAUGATUCK.*—Rev. Sherrod Soule, the pastor, is attending the Summer School of Theology at Cleveland.

WATERBURY.—Evangelists Higgins and Wilson with their gospel wagon are conducting a series of meetings with both afternoon and evening services. They carry with them an organ, and are meeting with considerable success as they are enabled to reach with these open air meetings many who could be reached in no other way.

CENTRAL VILLAGE.—The meeting house is undergoing extensive repairs.—*SCANTIC.*—The church building is being remodeled to make room for the new organ.

SOUTH COVENTRY.—The ministers of Tolland County with their wives assembled at Clark's grove last week Wednesday to discuss matters of interest to Tolland County's churches.

NEW BRITAIN.—*First.* The old organ was used for the last time last Sunday evening. The new organ will be ready for use the third Sunday in August. In the meantime the church will be closed, union meetings being held with the South Church.

MIDDLE STATES.

New York.

NEWARK VALLEY.—The church here has suffered the loss within the past week of two of its most valued members, in the person of Mr. Theodore R. Sykes, in the seventy-fourth year of his age, and Mrs. Mary E., wife of Fred W. Richardson, county clerk of Tioga County. Mr. Sykes united with the church at the age of twenty. In 1854 he removed to Owego and was a deacon in the church there for twenty years, but returned to Newark Valley and remained a consistent member of that church up to the time of his death. Mrs. Richardson removed to Owego, the county seat of Tioga County upon the accession of her husband to the office of County Clerk but retained her membership with the church at Newark Valley.

MAINE.—This church, at its service July 14, more than doubled its contribution for home missions over that of last year. All collections for church work show healthful increase.

THE SOUTH.

Georgia.

ATLANTA.—What promises to be the most important event in the religious history of the city is the coming of Mr. Moody to conduct a series of meetings in November. This will be the season at which the attendance at the Cotton States and International Exposition will be at its height. Great preparations are being made for Mr. Moody's coming. A tent sufficient to accommodate 5,000 people is to be erected near the business center of the city. The meetings are to be under the auspices of the Evangelical Ministers' Association of Atlanta.

First. The interest in mission work has been greatly increased by the presence and addresses of Rev. Orishatukeh Faduma of Sierra Leone, West Africa, a graduate and a post-graduate student of Yale Divinity School and a classmate of the pastor of this church.

Central. This church is peculiar in that the usual audiences contain more men than women. In the prayer meeting the men outnumber the women two to one. The pastor, Rev. R. V. Atkinson, is a strong preacher, and is building up an influential congregation.

Alabama.

MILNER.—"Union Hill" Church enjoyed a season of reviving in June which has added sixteen to the membership of the church. The enrollment in the Sunday school is now 113.

PHOENIX CITY.—*Bethany* has had a season of special interest, which has greatly stimulated the church, and about thirty have been added to the membership.

Louisiana.

ROSELAND.—This is one of the two white churches in the State under the A. M. A. The population of the place consists almost wholly of Northern immigrants. The church has recently called Rev. H. B. Bortel of Ohio to its pastorate. It has made extensive repairs, and is already showing signs of new life. Much good is expected from such Northern colonists in the midst of Southern civilization.

THE INTERIOR.

Ohio.

CLEVELAND.—*Olivet Church*, which has worshiped since its organization in very inconvenient rented quarters, broke ground, July 19, for a church building to cost about \$2,000. Under the wise and devoted leadership of Mr. W. S. Taylor, a recent graduate of the Cleveland School for Christian Workers, attendance and interest show substantial increase. —Principal Fairbairn preached on Sunday evening, July 14, to a union meeting in the Euclid Avenue Congregational Church, and Rev. G. W. Phillips, D. D., of Rutland, preached in the morning.

BRECKSVILLE has organized a Junior C. E. Society. The C. E. Society conducts song services twice a month in several of the country schoolhouses in outlying districts during the summer months.

COLLISWOOD.—Rev. Owen Jenkins takes no vacation. The C. E. Society takes charge of Sunday evening services in July and August.

Michigan.

DETROIT.—*First.* The supplies through August and September will be Rev. F. N. Fisk of Chicago Seminary, Rev. E. P. Johnson, D. D., of Albany, N. Y., each two Sundays, Rev. F. T. Lee of Chicago and President Edward Eaton of Beloit. Rev. W. H. Davis, D. D., the pastor, is at his summer home on Cape Cod.

Wisconsin.

FOND DU LAC.—This church celebrated its fiftieth anniversary July 12. Rev. Arthur Little, D. D., for ten years its pastor, made an address on Friday evening and preached Sunday morning.

THE WEST.

Iowa.

GENOA BLUFF.—The church has assumed self-support, being induced to take this step because of the debt upon the C. H. M. S. Rev. C. W. Stark is pastor.

OGDEN.—Rev. S. D. Horine and family are spending their vacation at Storm Lake. A layman of the church is supplying the pulpit during the pastor's absence.

Minnesota.

MINNEAPOLIS.—*Park Avenue.* Twelve persons were received at the last communion, the morning being devoted to the communion service and the reception of members. —*First.* Rev. M. N. Frantz of Hartford Seminary is laboring with a mission of this church, canvassing the neighborhood and preaching on Sundays. A flourishing Sunday school has been sustained for years. —*Lyndale.* \$2,000 have been raised on the church debt. The raising of this amount was made the condition of reducing the interest from seven per cent. to four per cent. —*Plymouth.* Dr. George H. Wells is spending his six weeks' vacation at the East, and his pulpit is supplied by Rev. D. N. Beach.

DULUTH.—*Pilgrim.* An offering of \$390 was taken for home missions, one pledge of \$190 being secured on the debt. —*Morley* has decided to secure a building and has appointed a canvassing committee. It is purposed to secure a church building and lots costing about \$4,000. —*Plymouth.* Services have been interrupted during the hot weather, the church being somewhat depleted by removals. A Sunday school is kept up and efforts are being made to secure a pastor.

Nebraska.

LINCOLN.—*First.* Rev. Lewis Gregory, pastor, has been laid aside from service for some weeks and has been voted a vacation of two months. Prof. Graham Taylor of Chicago Seminary, in connection with his course of lectures at the Chautauqua Assembly, supplied the pulpit July 7. At the evening service he spoke at some length about the condition of things at the State Penitentiary where he had made an address in the afternoon. The next Sunday he preached again morning and evening at the First Church, gave an address before the Y. M. C. A. at 4 P. M., on Christian Citizenship, and spoke at the Second Presbyterian Church at half past six on the same theme. The next evening he spoke to a full house at Butler Avenue Church upon the claims and opportunities of the neighborhood church. The people at Butler Avenue were greatly awakened and good results in regard to co-operation and aggressive work are promised. This church, having received encouragement of help from the C. C. B. S., has taken possession of the building which it had bargained to buy of the disbanded Baptist church in North Lincoln. It is admirably adapted to the different sorts of work connected with a neighborhood church, having seven or eight smaller rooms beside the main audience-room. —The services at *Plymouth* during the absence of the pastor, Rev. John Doane, will be regularly maintained by different members of the church and congregation. Public services are held in the morning, the evening meeting being in charge of the Y. P. S.

C. E.—*Vine Street.* Rev. A. F. Newell, pastor, made a hearty response to the appeal of Rev. F. W. Bates of the Gazaland Mission in the interests of foreign work.

Rev. A. F. Irvine will have help during the summer in his work on the River Bottoms at the Chapel of the Carpenter from a number of young people of Tabor College, and will supply Tabor during the absence of the pastor, Rev. A. R. Thain, D. D.

Oklahoma.

BETHEL.—As a result of two weeks' meetings conducted by Evangelist L. J. Parker seventeen have been added to the church. There were other conversions also.

PACIFIC COAST.

Washington.

TOLT.—This church starts off well with a membership of thirty-five. The people are mostly "old settlers," who have hewn their homes out of the forests and whose families have developed sturdy characters while doing it. The frame of a house of worship is already up, and the building will be completed after harvest. The people rejoice in this crystallization of Christian influence and effort.

WEST FERNDAL.—Rev. O. S. Haines recently had an operation performed for appendicitis. While in the hospital Rev. Messrs. J. W. Savage of New Whatcom and J. C. Wright of Fairhaven are supplying his pulpit once a Sunday. Mr. Haines hopes to be with his church again in September.

MARYSVILLE AND EDISON.—During Rev. Richard Bushell's first year the church has grown in strength, and the good influences of church and pastor have been felt in the community. One saloon has been "starved out," and one of the remaining two is likely to share the same fate. While waiting for trains on the trip to Edison, Mr. Bushell visits the few families at Belfast, doing pastoral work there.

A ride of eight miles in a farm wagon without cushions on the seats is one of the ways by which Rev. W. H. G. Temple of Seattle is being initiated into Western life.

OTHER CHRISTIAN WORK.

A program is out for a Biblical and Sociological Institute at Medical Lake, Wn. This retreat will combine study and the usual vacation recreations at this delightful resort.

Ten thousand Baptist young people have been in session in Baltimore during the past week, repeating the enthusiasm and indorsing the same principles of religion and civics that were uppermost at the Boston Y. P. S. C. E. rally. They meet next year in Milwaukee.

A worthy branch of the work done by the Boston Young Women's Christian Association is the allied School of Domestic Science. It plans to give and does furnish to women preparing for Christian service as city missionaries, pastors' assistants, Y. W. C. A. secretaries, etc., that knowledge of domestic economy requisite to one who proposes to do good either in her own home or the homes of others. It has able teachers in cookery, chemistry, psychology, rhetoric, Bible history, interpretation and geography.

PILLSBURY'S BEST IS TODAY, AS FOR TWENTY-FIVE YEARS PAST, THE STANDARD FLOUR OF THE WORLD.

PILLSBURY'S

BEST

Makes

FAULTLESS Bread;



sweet as the wheat; light and fine and white; honest bread that may be honestly called the staff of life. No bread-maker, no bread-lover, will take any other kind after one trial of PILLSBURY'S BEST.

NOW, while the price is low, is your time to buy it.

PILLSBURY'S BEST IS TODAY, AS FOR TWENTY-FIVE YEARS PAST, THE STANDARD FLOUR OF THE WORLD.

EVANGELISM IN THE Y. P. S. O. E. CONVENTION.

BY REV. JAMES L. HILL, D. D.

One of the noon meetings which etched itself upon the minds of all who saw it was held within the coal yard of a well-known dealer, where the speakers stood in a cart and bore their testimony and led in prayer. Our two largest illustrated papers, which are quick to detect a situation, eagerly photographed the scene. Evangelistic meetings were also held, between the sessions of the convention, in two different piano factories, also in an organ manufactory, and pictures of these visiting delegations, surrounded by artisans in white aprons, indicative of their vocation, have already developed public interest in these unusual appointments. In the Chinese quarter of Boston the customary conditions were inverted, for the Celestials themselves, who were expected as auditors, took possession of the temporary platform and relegated Yong Kay, who was acting as evangelist, to a lower level, where he, like an advocate, addressed the judges on the bench. We have been favored, too, by artistic friends with a charming miniature of young men and women standing up for Christ on Commercial Wharf and Long Wharf and T Wharf surrounded by sailors in their picturesque costumes. The atmosphere was filled with song and prayer and a quiet, thoughtful mood marked the hallowed hour. Here was an opportunity to bear testimony such as Christians can least afford to lose.

It requires restraint not to enter upon a description of other noonday meetings when, by the written reports, scores requested the prayers of the visiting young Christians or expressed a wish to begin the religious life. After the evangelistic service held in the largest store in Boston, one of the employes wrote to the committee that arranged for these meetings, saying that he never heard young men and women give Christian testimony before. The conduct of his religious life had been rather given over to the priest and the responsibility for it as well. He said that whenever he worshiped the whole matter of religion was largely managed from one end of the church. It is testimony that tells in Christian work. It was so in founding the church and in its first triumphs and it is an unapproachable power now. Set the church to testifying and millennial days will appear.

Reports of these meetings, which cover seventy written pages, prove that during the Christian Endeavor Convention in Boston 3,000 persons had the gospel brought very close to them by young people who held services in unwonted places. Faneuil Hall was crowded to suffocation, for example, on Thursday and Friday, and at the same time the Bromfield Street Church, whose appointments for the week were under the care of the same committee of the convention, overflowed into the vestry. These great gatherings were too nearly similar to those well known to everybody to deserve attention. The meetings we advocate sprang out of what is usually the silent class—silent not because uneducated nor because it is unable to express its thought, but silent from lack of opportunity among so many to exercise its gifts. In such a concourse an individual Christian feels that he has no more influence than in pneumonia. One talented, well-equipped, popular pastor of a large, growing institutional church, as every deserving man could not be heard from the platform of one of the central meetings, was likely to leave Boston without uttering a conviction. But upon the wharves, in the factories, in fire engine houses, in stores, in missions and lumber yards our written reports show that during the convention we employed more than a thousand members of the Christian Endeavor Societies in making two-minute evangelistic addresses. In some of these services it is recorded that every person in the visiting band took part. These young disciples carried the war into Africa.

They met working men on their own ground. In the matter of reaching the masses they got down to earth and had the experience of meeting this cold, hard problem *vis à vis*. These meetings are to be prized for the training they give to young believers in the more direct work of fruit gathering to which the church is called.

The Society of Christian Endeavor has long been a training school in many branches of religious activity, but now we approach its culminating enterprise. This short, aggressive campaign was greatly enjoyed by the young soldiers of the cross who engaged in it. Everybody thinks that that is a good convention in which he has a prominent part. It is the highest joy to be of obvious use.

On the other hand, too, these extra meetings were found to react favorably on the convention itself. It was arranged that the reports from them should daily be given at the early morning prayer meetings. At the new Old South Church Dr. John Henry Barrows heard the thrilling recital of the experiences of those who, the day before, had been holding services in uninhabited places, and said he got inspiration and material for his next Sunday morning's sermon at home.

Dr. Francis E. Clark has said that the new note struck in this convention is evangelistic. This recital has unspeakable importance when we remember that beginning in the early autumn there is to be a long line of conventions in the States, Territories and Provinces. Particularly is this true when it lies patent that these young men and women could not have gone into the nooks and corners of a great city, into laundries and upon the floors of great rubber companies unless they had felt that they had an immense convention behind them. It was the strength of the numbers in the city and the popular favor with which they were received that projected one hundred and fifty smaller incidental meetings into extraordinary places in Boston.

Three lessons stand out from these meetings in such luminous exhibition that he who runs may read: One of them is, More directness in everything. Neither God nor men require us to be circuitous. Next, that spiritual truths be germinated and develop strength must have moral and spiritual atmosphere, and Christians, by prayer and by combination together, make for the most part their own atmosphere. Where this condition is right, truth has her hour and opportunity. Also that there is such a thing as "sowing to the Spirit." Not tarrying to consider exceptional failures, the rule in the spiritual realm is that "seedtime and harvest shall not fail."

What is there so ponderous in evil that a thumb's bigness of it should outweigh the

mass of things not evil which were heaped into the other scale?—Hawthorne.

Marriages.

The charge for marriage notices is twenty-five cents.

BOURNE-NETTLETON—In Stockbridge, July 17, by Rev. F. T. Farwell, Prof. Edward G. Bourne of Yale University and Annie T. Nettleton of Stockbridge.

CAMP-GREENE—In Seattle, Wa., July 13, by Rev. G. H. Lee, assisted by Rev. Samuel Greene, father of the bride, and by Hon. K. S. Greene, uncle of the bride, Elston Hamlin Camp and Hattie Louise Greene, both of Seattle.

RUDOLPH-WILLIAMS—In Milwaukee, June 27, by Rev. S. S. Mathews, Frederick H. Rudolph and Gertrude Williams.

VAN LENNEP-SHEDD—In West Stockbridge, July 18, by Rev. Leonard S. Parker, D. D., of Cambridge, Edward James Van Lennep, principal of the Sedgwick Institute of Great Barrington, to Alice Norton Shedd of West Stockbridge.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CUTTS—In Providence, R. I., July 10, Mrs. Martha March Cutts, aged 80 yrs. Burial at Portsmouth, N. H., July 12.

REID—At his home, 28 Atwood Street, Hartford, July 8, Rev. Lewis Hubbard Reid, D. D., aged 70 yrs., 3 mos. Funeral services at his late residence were held on Wednesday, July 10, conducted by his pastor, Rev. Joseph H. Twissell, assisted by Rev. E. F. Payson of Montclair, N. J., and also by Rev. B. F. H. Vall, D. D., of Stamford. Service at the Congregational church in Salisbury, July 11, was conducted by the pastor, Rev. John C. Goddard, and followed by the burial in the family lot in the Salisbury cemetery.

SAWYER—In Danvers, June 30, Mrs. Mary A., widow of Deacon Charles C. Sawyer of Saco, Me., aged 71 yrs. TAPPEN—In North Adams, July 10, Ellen, daughter of Rev. Benjamin Tappen of Norridgewock, Me.

Scrofula, Salt Rheum

And All Other Blood Diseases—How They May Be Cured.

Speaking simply from what Hood's Sarsaparilla has done, not only once or twice, but in thousands of cases, we can honestly say that it is the best remedy for all diseases of the blood, whatever the cause.

By its peculiar Combination, Proportion and Process, it possesses positive medicinal merit Peculiar to itself.

It has cured the most virulent cases of Scrofula and Salt Rheum, even when all other prescriptions and medicines have failed to do any good.

Blood poisoning, from whatever origin, yields to its powerful cleansing, purifying, vitalizing effect upon the blood. If you desire further particulars, write to us as below.

Remember that

Hood's Sarsaparilla

Is the One True Blood Purifier prominently in the public eye today. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A. Sold by all druggists. \$1; six for \$5.

Hood's Pills are the best after-dinner Pills. They assist digestion.

FOR CHINA, \$29.

Here is a good example of the French design of a hundred years ago. It has the refinement and restraint of the Louis Seize school, and will harmonize with any surroundings.

Many persons prefer that a China Cabinet shall be wholly unadorned. The contents of the Cabinet should be entitled to the sole attention of the beholder, and decorative enrichment of the mere case is best omitted.

No better China Cabinet than this has ever been offered at the price. It is made with as much care and attention as if it cost \$100 instead of \$29. The shelves are adjustable. They are double grooved and fitted with double rows of hooks.

The French curved glass in the sides always heightens the picture. The back of the Cabinet is covered with a special selection of the richest quartered oak in beautiful graining.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.



THE BUSINESS OUTLOOK.

The \$1,000,000 gold shipped last Saturday by a coffee importing house of New York was a purely commercial transaction, made because of the high rate of exchange, which the bond syndicate would not reduce to accommodate the house. The stock market took the shipment of \$1,000,000 gold very quietly; indeed, it regarded it as a bull point, for it demonstrated that the bond syndicate, in refusing to prevent the shipment, felt secure in its control of the situation and did not fear any serious drain of the yellow metal. A commercial house shipping gold is quite a different thing from the large international banking concerns ordering gold from the sub-treasury for shipment.

The general business situation is one of marked activity for this season of the year, as is shown by the bank clearings, which run fully twenty-five per cent. ahead of the same time last year and about equal those of the fine year of 1892. Wages continue to be increased and labor is fully employed, in marked contrast to the situation last summer, when "industrial armies" were marching through various sections of the country bound for Washington.

These facts, together with that of the fine outlook for the crops, certainly justify a bullish position in the security markets. Corn scarcely ever looked so promising and the indications are for one of the largest crops in the history of the country. Corn is king in the West, and a large harvest means much to the granger group of railroads. The Chicago, Burlington & Quincy, for example, has an immense corn tonnage, and a big crop this fall will mean par for that stock.

Not only in the matter of tonnage is the corn crop important, but as a source of wealth to the agriculturist. The purchasing power of the farmer is influenced by this and the wheat crop, with corresponding effect not only upon general trade in the West, but upon manufacturing interests in the Middle and Eastern States. This is an agricultural country, and the prosperity of the laborer must of necessity be closely linked with that of the purchasing power of the producer of the staple products, as grain and cotton.

In Boston the excitement in copper stocks still continues. The metal looks as if it was going higher, and if it does copper stocks will still further advance. Boston & Montana will probably sell above 100 or close to it before the present rise culminates. Of course, the low-priced "coppers" will move in sympathy with Boston & Montana. Apropos of mining stocks, indications now point to a very active speculation in gold mine shares here this fall. The London "Kaffir circus" may be repeated on this side.

BIOGRAPHICAL.

ALEXANDER HAMILTON RICE.

Ex-Governor Rice was born in Newton, Aug. 30, 1818, and died in Melrose, July 22. He graduated from Union College in 1844, and the next year became a partner in the firm of Rice, Kendall & Co., paper manufacturers, remaining with this firm till his death. He was mayor of Boston in 1856 and re-elected the following year. He afterward served three terms in the United States House of Representatives, taking prominent part in legislation during the Civil War, especially as chairman of the committee on naval affairs. From 1876-1878 he was governor of Massachusetts. His public service was wise and honorable, and he has left in city and State many memorials of his devotion to the public welfare. Governor Rice held important positions in a number of historical, literary and scientific societies and institutions of learning. He received from Harvard the degree of LL. D. He was a member of Emanuel Church, Boston (Episcopal). He was a man of eminent business sagacity, an eloquent public speaker, of earnest religious convictions and high character.

REV. ARTHUR BROOKS, D. D.

Dr. Brooks died at sea, on the steamer Fulda, July 10, on his return voyage to this country, after a brief absence. He was a brother of Bishop Phil-

lips Brooks, graduated at Harvard in 1867, studied one year at Andover Seminary and graduated from the Episcopal Seminary at Philadelphia. For the past twenty years he has been rector of the Church of the Incarnation in New York. He has had a useful and prosperous ministry, this church having become one of the most influential of the Episcopal denomination in the city. He leaves a widow, but no children. He was engaged in preparing the Life and Letters of Phillips Brooks, and this work is left unfinished. His two brothers now living are Rev. John Cotton Brooks of Springfield and William G. Brooks of Boston.

ACADEMIC HONORARY DEGREES, 1895.

D. D.

Allbright, Rev. Wm. H., Dorchester, Hamilton.
Barton, Wm. E., Boston, Berea.
Jones, Rev. Newton L., South Hadley, Rutherford.

L. L. D.

Cooper, Prof. Jacob, Rutgers College, Tulane University.

M. A.

Small, Charles H., Hudson O., Howard University.

Do you want a tonic?

Take Horsford's Acid Phosphate.

Dr. W. J. NORFOLK, Chicopee Falls, Mass., says: "I have used it as a tonic and stimulant with success. I always keep it in the house for my own use."

AN OLD FRENCH MODEL—For a thoroughly sensible, economical china cabinet, we commend our readers to examine the pattern advertised in another column of this paper by the Paine furniture company. It is made with as much care as if it cost \$100, but the price is only \$29. It is very capacious and a really charming design of the antique French school.

Leaders of Fashion



Endorse Fibre Chamois as the best support for puffed sleeves and flare skirts in the market.

CAUTION—Beware of imitations. The genuine article is plainly stamped

Fibre Chamois

All dry goods stores. Three weights.

A great many

have started and a great many have stopped manufacturing heating and cooking apparatus. We started about 50 years ago and are still at it. Our goods are right, and are for sale all over the country by best dealers.

A great many people have been saved money and annoyance by having our literature on heating apparatus. It will cost you nothing; better send for it.

THE BOYNTON FURNACE CO.,

195 and 197 Lake St., Chicago. 207 and 209 Water St., New York.

Not a Patent Medicine.

Nervous Prostration.
Mental Depression.
Nervous Dyspepsia.
Mental Failure.

Frelich's Tonic (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

Concentrated, Prompt, Powerful.

Formula, descriptive pamphlet, directions, testimonials, etc., to address.

J. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 Fulton St., New York City.

Formula on Every Bottle

Financial.

Works on Sundays

and holidays, night and day, year after year. Who does? Interest; it never stops. It's important whether you get 3% or 6%. We send our pamphlet free.

The Provident

Trust Co. 45 Milk Street,
Boston, Mass.

Please mention The Congregationalist.

HOME INSURANCE COMPANY OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.

Cash in Banks	\$410,495.19
Real Estate	1,666,572.17
United States Stocks (market value)	1,458,875.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,618,667.50
State and City Bonds (market value)	813,914.94
Bonds and Mortgages, being first lien on Real Estate	519,894.34
Loans on Stocks, payable on demand	125,160.00
Premiums uncollected and in hands of Agents	604,853.18
Interest due and accrued on 1st January, 1895	46,524.22
	\$9,159,836.54

LIABILITIES.

CASH CAPITAL	\$3,000,000.00
Reserve Premium Fund	4,369,248.00
Reserve for Unpaid Losses and Claims	729,119.78
Net Surplus	1,070,427.78
	\$9,159,836.54

D. A. HEALD, President.

J. H. WASHBURN, Vice-Presidents.

E. G. SNOW, Vice-Presidents.

W. L. BIGELOW, Secretaries.

T. B. GREENE, Secretaries.

H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.

NEW YORK, January 8, 1895.

YOU SELL WE BUY
Do You Want to Sell a WESTERN MORTGAGE or Western Land—avoid foreclosure costs—send good money after bad—get a good 5 per cent. investment instead. Address the Boston Realty, Indemnity and Trust Co., 33 Equitable Building, Boston. Send for our Bond List.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in The Congregationalist.

WEEKLY REGISTER.

Calls.

ANDRIDGE, Andrew A., Sturgeon Bay, Wis., not
Editor Andrus, to Columbia Ch., Cincinnati, O. Ac-
 cepts.
 EVANS, H. Michael, Bevier, Mo., to Burwell, Neb.
 GONZALES, J. D., Allison, Io., to Bethany Ch., Cedar
 Rapids. Accepts.
 GRAYES, Lucien C., Union, N. H., to Gilmanton.
 GREEN, Edward P., No. Rochester, Mass., to Guildhall,
 Vt.
 HAN, Cornelius G., Vernon, Mich., to Grand Ave. and
 Jackson St. Chs., Muskegon. Accepts.
 HALE, John J., Garden Prairie, Ill., to Onarga. Ac-
 cepts.
 HOUSTON, Robert, Wolverine, Mich., to Ewen. Ac-
 cepts.
 HUMFREYS, John, Muskegon, Mich., to Grand Haven.
 Accepts.
 KING, W. D., to Madison First and Grand River, Io.
 Accepts.
 LARSON, C. J., to Scandinavian Ch., Merrill, Wis. Ac-
 cepts.
 McFADDEEN, Robt. A., Andover Seminary, to West
 Ch., Accepts, to take charge in September, but will
 not be installed till the close of the seminary year.
 POWELL, Gregory J., Hillside Ch., Omaha, Neb., to
 Sayville, N. Y.
 STEWART, William J., Oberlin Seminary, to Amery,
 Wis.
 TODD, Albert G., Bethany Ch., Worcester, Mass., to
 Gilbertville. Declines.
 VAUGHAN, Stephen, Grand Rapids, Mich., to Vienna
 and Arley, Mich. Accepts.
 WATERS, Geo. F., Fairport, N. Y., to Glastonbury, Ct.
 WEST, Farley B., Sibley, Io., to Mondamin. Accepts.

Ordinations and Installations.

BEEB, Franklin K., o. p. Berkley, Mass., July 18. Ser-
 mon, Rev. S. V. Cole; other parts, Rev. Messrs. S. H.
 Emery, D. D., F. E. Mills, P. W. Lyman and T. C.
 Welles.
 ELLEDGE, Wm. M., o. p. Morton Park, Ill., June 26.
 Sermon, Rev. Willard Scott, D. D.; other parts, Rev.
 Messrs. H. A. Bushnell, D. D., J. C. Armstrong and
 G. H. Wilson.
 HINCKLEY, Frank E., o. West Oakland, Cal., July 7.
 Sermon, Rev. F. W. Gunsaulus, D. D.; other parts,
 Rev. Messrs. J. K. McLean, D. D., and J. B. Orr.
 KINDRED, Geo., o. p. Tolt, Wn., July 10. Sermon,
 Rev. W. H. G. Temple; other parts, Rev. Messrs.
 Samuel Greene, G. H. Lee, Horatio Alling and W. C.
 Merritt.
 McCONNELL, W. T., o. Canfield, O., July 5. Sermon,
 Rev. S. D. Gammell; other parts, Rev. Messrs. C. F.
 Wiseman, D. D. McKimling, J. L. Davis and J. Hills.
 PARK, Frank, o. East Taunton, Mass., July 16. Sermon,
 Rev. S. V. Cole; other parts, Rev. Messrs. S. H. Em-
 erty, D. D., S. K. B. Perkins, T. C. Welles and G. H.
 Hubbard.

Resignations.

AVERY, Franklin D., Columbia, Ct.
 BASSETT, F. H., Hartford, Mich.
 BICKFORD, Warren F., East Walpole, Mass., but con-
 tinues at Islington.
 DE BEVOISE, George H., Second Ch., Keene, N. H.
 GALE, Michael E., Stewartville, Minn.
 HARDCASTLE, Wm., De Smet, S. D.
 HARLOW, Edwin A., Robinson and Red Beach, Me.
 MARKHAM, Reuben F., White City, Kan.
 MARKS, Julius, Blairburg, Io.
 SPALDING, Wayland, Poughkeepsie, N. Y.
 THOMPSON, Alexander, Tomahawk, Wis.
 TICKNOR, Charles H., Galesburg, Mich.
 TOBEY, Rufus B., Berkeley Temple, Boston, Mass.
 WHITE, Levi, Marion, Ind.
 WINSLOW, Lyman W., Bethany Ch., Cedar Rapids, Io.

Churches Organized.

ALESSANDRO, Cal., June 24. Thirteen members.
 GLENWOOD, Wis. Scandinavian.
 LIBERTY, Wis., July 9. Forty one members.
 MAINE, Wis.
 OMAHA, Neb., Parkvale, July 1. Twenty-five members.
 TOLT, Wn., recognized July 10.
 WEBSTER, Wis., June 25. Twenty-five members.

Miscellaneous.

GERRIE, Andrew W., Torrington, Ct., and wife, were
 given a handsome onyx clock recently by their par-
 ishioners on the tenth anniversary of their marriage.
 GREENE, Winthrop B., supplies Central Ch., Philadel-
 phia, Pa., during Dr. Richards's absence.
 PARKER, Chas. L., last year engaged in S. S. work in
 Aroostook Co., Me. is located at Ashland.
 SMITH, Stephen, Hinsdale, N. H., and wife, at a recep-
 tion a short time ago, were given an oak dining table
 and tea set by their people.

ADDITIONS TO THE CHURCHES.

Conf. Tot	Conf. T. t.
CALIFORNIA.	NEBRASKA.
Alessandro, 7 13	Omaha, Parkvale, 12 21
Santa Monica, 2 7	Springfield, 9 15
San Francisco, Park, 2 7	
CONNECTICUT.	NEW HAMPSHIRE.
Briegwater, 5 13	Claremont, 3 5
Cheshire, 6 13	Gileam, 2 9
Collinsville, 9 13	Sanbornton, 3 7
East Hartford, South, 4 8	
Little Hadam, 5 13	OHIO.
Plymouth, 10 12	Brecksville, 6 7
Scotland, 12 12	Cleveland, East Madl., 10 11
Shelton, 11 17	son Ave., 2 7
Torrington, Third, 11 17	Lakeview, 2 6
	Lakewood, 3 13
ILLINOIS.	Trinity, 3 13
Austin, 6 22	Collinswood, 1 3
Cobden, 5 13	Columbus, Eastwood, 5 10
Ivanhoe, 8 9	First, 2 4
Oak Park, First, 7 13	Mayflower, 1 3
Branch, 3 4	North, 2 5
Somonauk, 4 11	Oberlin, First, 1 9
	Second, 2 6
IOWA.	Twinsburg, 5 11
Des Moines, Moriah, 6 7	
Elkadet, 5 13	WISCONSIN.
Grinnell, 2 8	Liberty, 1 16
Keokuk, 7 13	Manning, 4 15
Oskaloosa, 4 13	Token, 4 5
	Viroqua, Brush Hol- low, 4 1
MAINE.	Webster, 2 25
Augusta, 12 17	
Blanchard, 13 18	VERMONT.
Eastport, 6 13	Morrisville, 4 6
	North Troy, 3 3
MASSACHUSETTS.	
Bedford, 7 13	OTHER CHURCHES.
Fall River, Broadway, 3 3	Bethel, Okl., 17
Central, 2 8	Fort Wayne, Ind., 17
Malden, 11 17	Plymouth, 3 8
Paxton, 4 4	Hot Springs, S. O., 3 5
	Michigan City, N. D., 3 5
MINNESOTA.	Prohibition Park, 3 5
Benson, 7 13	N. Y., 3 5
Faribault, 3 3	Churches with less than three, 11 21
Princeton, 3 3	
Mankato, 3 3	

Total: Conf., 177; Tot., 650

Total since Jan. 1. Conf., 13,125; Tot., 21,458.

Whatever

the price, Pure White Lead is the best and
 cheapest paint, because of its great spread-
 ing power and durability. Properly applied,
 it never chips or scales, thus forming the
 best possible base for subsequent repaint-
 ing. The price of Pure White Lead is now
 lower than ever before in this country (see
 list genuine brands).

Tint the White Lead to any shade of color desired with the Na-
 tional Lead Co.'s Pure White Lead tinting colors, prepared especially
 for this purpose. Send for pamphlet giving information and color-card.
 It is free.

NATIONAL LEAD CO.,

1 Broadway, New York.

The MAGEE Boston Heater

FOR WARM AIR ONLY, and the
 MAGEE COMBINATION HEATER
 here shown (for warm air and Hot Water),
 each received THE HIGHEST AWARD
 at the World's Fair, Chicago.

They are honestly, carefully and intelligently
 made for USE, not merely to sell.

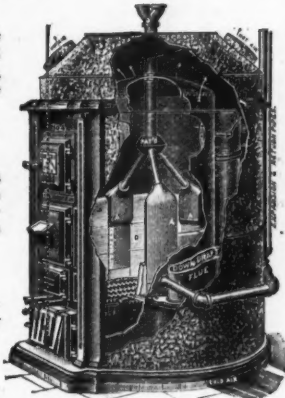
No one can afford to keep house without
 a Magee Range and Furnace, because
 the saving in fuel and food will pay
 many times their cost above any others
 on the market.

BEWARE OF IMITATIONS.

The name Magee carries our Guar-
 antee of PERFECT SATISFACTION
 with proper use.

DESCRIPTIVE CIRCULARS FREE.

For Sale by Leading Dealers Everywhere.



Hot Water Combination.

MAGEE FURNACE COMPANY,

32, 34, 36 & 38 Union St., Boston.
 242 Water Street, New York.
 86 Lake Street, Chicago.



A LETTER FROM

Mrs. Henry

Ward Beecher

RECOMMENDING

Constantine's

Pine Tar Soap.

(Persian Healing.)

Brooklyn, March 13, 1895.

Charles N. Crittenton Co.,

Gentlemen:—I find the PINE
 TAR SOAP (CONSTANTINE'S) you
 gave me quite satisfactory, and
 have been glad to give samples to
 several friends, who agree with me
 that it is among the best specimens
 of Toilet Soap that we have.

Yours respectfully,

Mrs. Henry Ward Beecher

In connection with our
 wholesale business, we
 are accustomed to sell
**CHURCH
 CARPETS**
 at manufacturers' prices.
John H. Pray, Sons & Co.,
 Wholesale and Retail CARPETS
 and UPHOLSTERY,
 658 Washington St. (opp. Boylston), Boston.
 Correspondence Solicited.

**Individual
 Communion**
 Cups, Cabinets and Tables, adapted to the cus-
 toms and usages of all branches of the Christian
 Church. Illustrated descriptive catalogue free.
GLOBE FURNITURE CO., Northville, Mich.
 Manufacturers of Furniture for Church, Chapel, Sunday
 Schools and Assembly Rooms.

CINCINNATI BELL FOUNDRY
 CINCINNATI, OHIO.
BELLS
 OF THE BIRMINGHAM
 FOR CHURCH SCHOOLS, FIRE ALARMS, ETC.
 Catalogue with 2500 testimonials. Prices and terms FREE.



The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest,
 Cheapest and the Best Light known for Churches, Stores, Show Windows,
 Parlor, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and ele-
 gant designs. Send size of room. Get circular and estimate. A liberal discount
 to churches and the trade. L. F. FRINK, 561 Pearl Street, N. Y.



CHRISTIAN ENDEAVOR NOTES.

Revised figures make the registered delegates to the Boston convention number 56,435.

Post-convention excursions to Plymouth, Salem, Concord, Lexington, Portland, Me., and the Haystack monument at Williamstown made it possible for thousands of the delegates last week to visit shrines inseparably identified with national history and the moral and religious development of the country.

The arrests in Boston during the convention diminished thirty-three per cent. Probably because not a few men were like those who were reported to a member of the reception committee as saying that they felt they must not drink liquor while the boarding-houses in which they resided had so many decent, peaceable people in them.

Mr. E. D. Mead, editor of *The New England Magazine*, in the opening lecture of the course, *The Puritans in Old England*, to be delivered in the Old South Meeting House, Boston, pointed out the parallelism between the English Puritan movement and the C. E. movement, "which began as a quickening of religious life and is already a movement as well for good citizenship. So in a far more absolute way was it with Puritanism. So was it in the case of our New England transcendentalists, and Luther and Christianity itself. So especially in the case of Wyclif and Calvin, the great forerunners of Puritanism.

It is worth noting that Vicar-general Byrne of Boston, when asked whether he thought it was possible for Catholics to co-operate with and join the International Christian Endeavor Union, replied:

"That is a question that might require a final decision of the bishops. Catholics cannot, of course, go so far as to do what would imply entering as a participant into the Protestant public service. But, as to the general principles and methods of the Christian Endeavor movement, we give them full credit for their evident sincerity and for the general influence in uniting people of all classes and sections in the direction of religion. Their pledge is good, and their work along those Christian lines is certainly commendable as far as it goes. I think the community cannot but be benefited by the efforts of large bodies of sincere people to revive a widespread interest in religion, including the promotion of temperance and good works.

Lieutenant Governor Wolcott of Massachusetts, in a speech at the 25th anniversary of the town of Manchester last week, said that the recent convention was "magnificent." He said:

To me it was a most impressive and interesting sight—the good order, the good temper, the generous spirit, the broad, liberal religion that they showed. They were free from all grotesque features, all evidences of the mere extravagance which sometimes takes control of religious meetings. It was a sober, sedate, God-fearing crowd of them, filled through and through and inspired with a high and fine purpose. Now, I say that as these people came from every State in the Union and from foreign countries, and were welcomed by the people of this Commonwealth, it did both parties to that hospitality a deal of good. The people of Boston were not left quite as they were when those people came to them. I think that we were impressed and thrilled by that fine Christian convention that was held there.

Following are the impressions of one of the Boston journalists, who reported every session but one of the meetings held in Mechanics Hall: "It was an unusual thing not to have to hustle for the 'only copy' of various addresses or write out with pen the abstracts, resolutions and schedules. From first to last there was not an unnecessary blunder. Printed slips of everything obtainable, comfortable desks with all needed equipments, and courtesy shown by every attendant marked the management by the press committee as of rare efficiency. Consequently, the reports were fuller, better and more carefully prepared than would have been possible under other circumstances, and it was made possible for the reporters to enjoy some of the proceedings in spite of the hard, continuous work necessary to satisfy the demands of a local daily."

The Listener of *The Transcript* thinks that the delegates to the convention "were chiefly interested in Colonial Boston and English Boston. As they looked at the tombstones of Puritans and the balm old founders of the Commonwealth, they ought to have learned, if they meditated at all, the lesson that true public spirit is a calm thing, a firm, self-poised thing, that is willing to resist any sort of invasion of one's rights to the bitterest end, but which minds its own business very strictly. Firmness, fiber, individual will, industry, simplicity and distinction of life and character—these qualities speak out from the very best tombs which our visitors spent so much of their time pondering over, and admonish the people of West and South—shall we say they admonish the living people of New England, too?—against the commercial dead-levelism that seems to be overwhelming the nation."

THE RISING SUN STOVE POLISH
AND SUN PASTE

IN CAKES FOR GENERAL BLACKING APPLIED AND POLISHED WITH A BRUSH

SUN PASTE
FOR A QUICK AFTER-DINNER SHINE
APPLIED AND POLISHED WITH A CLOTH

Morse Bros. Props. Canton, Mass., U.S.A.

Cure Without Medicine



No Home Should Be Without It.

"I sought the aid of a dozen of the best physicians I could find, but they helped me very little. I also tried Compound Oxygen thoroughly, and the electric battery, but they helped me very little. On Dec. 17, 1891, I commenced using the Electropoise and continued it about four months. During this time my disabilities were largely removed. In the course of a year from the time I commenced using it, I enjoyed almost perfect health, which has continued to this date.

"I know persons who were afflicted with quinsy sore throat, rheumatism, general debility, nervous prostration, and liver trouble, who have been greatly helped by it. I have great faith in it.

REV. J. H. MANSFIELD.

Call or send for Illustrated Circular, with testimonials, price-list, etc.

L. A. BOSWORTH, 36 Bromfield Street, Boston, Mass.,
General Agent for the New England States.

K. M. ELLIOTT, Room 36 Exchange Building, New Haven, Conn. Sole Authorized Agent for Connecticut West of the Connecticut River.

No excuse! You must try it.

Quina-Laroche



FRENCH NATIONAL PRIZE of
16,600 Francs
THE GREAT French Tonic

Your druggist must have it—if not, send name and address to
E. FOUGERA & CO.
26-28 N. William St.
New York.

BETTON'S PILE SALVE

A Positive, Perfect, Permanent Cure.

Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonials from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of Price, 50c. per Box.

Winkelmann & Brown Drug Co. Props.
BALTIMORE, MD.

DYSPEPSIA

and "how to lose it." Our booklet will interest you—if you're a dyspeptic. MAILED FREE for the asking.
WEART & CO., Philadelphia, Pa.

Wonderful Cures

of Coughs, Colds and all kinds of Sore Throats and Lung Troubles are made every day

- BY -

Adamson's Botanic Cough Balsam

It gives instant relief, and cures, permanently, the worst cases. Time-tried and thirty years tested.

BEWARE OF IMITATIONS.
SOLD BY THE BEST DRUGGISTS.
Prices 35 cts. and 75 cts. a Bottle.
Trial size 10c.

U. S. Census for one year, 1880, reports

35,607 Deaths from Cancer.

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of Cancer, Tumors, and all malignant growths, without the use of the knife.

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address
DRS. W. E. BROWN & SON, North Adams, Mass.

THEOLOGIANS AT CLEVELAND.

BY REV. EDWELL O. MEAD.

II.

The Summer School of Theology has certainly accomplished its design—to serve those who desire fresh and able discussion of the central doctrines of theology. Dr. Bacon has a recognized place among critical students of Biblical literature, and Dr. A. C. McGiffert of Union, in his five lectures on Apostolic Christianity, proved his thorough scholarship in his particular field of historical criticism.

Ethical monism has been championed by Augustus H. Strong, D. D., president of Rochester Baptist Theological Seminary. Dr. Strong believes that ethical monism is the coming philosophy, and his lecture on Robert Browning as an exponent of that philosophy was especially enjoyed.

In view of the number of denominations represented and the range of thought covered, the unity has been remarkable. If one may judge from this school, scholarship has very largely already adopted the scientific spirit and methods for the study of religion. The basis of belief is, "It finds me," rather than, "*Ipsæ dixit*"—what are the facts, rather than what is the authority? And if the scholarly humility, reverence for God, devotion to the truth and loyalty to Christ of those who make these investigations and present their conclusions were understood, it does seem as though it would do away with such censorious retaliations as have appeared in a communication to the *Cleveland Leader*.

Bishop Leonard's subject, The Doctrinal Basis of Ecclesiastical Unity, gave hope of fresh light on the reunion of Christendom, but his doctrinal basis was "apostolicity, which is the historic episcopate," and so we were again assured that by holding out its hands to us in love the Episcopal Church means only to take us to herself. The inducement offered was the comfort of assurance from authority and the expressed doubt that there was any assurance of salvation outside of that fold.

Rev. David N. Beach of Cambridge, Mass., in his eloquent lecture on The Reconstruction of Theology, argued its necessity from the *caveat* of Scripture, the warning of science and the traits of the times. The reconstructed theology, he said, will have as its fundamental requirements the heart's yearning after God, the interaction of the seen and the unseen, the unmovable Christ, religious experience and every story inbreathed of God. Its line of direction will be scientific. The *a priori* will be set aside. There will be a definite study of the religious faculty. This and the Bible will be studied after the manner of laboratory work, and God will be interpreted to men out of the experience of their own lives. Theology thus grounded will pass out on to the table-lands of the indwelling of the Spirit in man. The results will be a life of prayer and thought toward God, a grinding to powder of many graven images of dogmatics, and a sifting of the men who will study theology and refilling of the ranks with men who are dead in earnest.

Principal Fairbairn's lectures on the conception of God were thoroughly constructive and were received with the utmost satisfaction. The secret of his power with men in using his great intellectual resources may be discovered in his closing words: "No man can feel more keenly than I do the inadequacy of this attempt to deal with this great subject, but I have been seeking as best I am able, within the limits by which I am bound, to give you the faith by which I live. At the last session he spoke for an hour and three-quarters on Oxford to a large audience, whose interest was unflagging throughout.

To an Ohio Congregationalist it was a matter of regret to see so few from within the State. Aside from the Cleveland brethren not more than a half-dozen Congregational ministers from Ohio were present. But there

is hope that they may retrieve their loss, for President Thwing announced that the school had paid expenses, and there was good hope of another one next year. The way in which those present clustered around such men as Dr. McGiffert to ply him with questions, and gathered in knots among themselves to discuss burning questions, and expressed repeatedly their deep interest and satisfaction, warrants the assertion that there will be deeper and devouter thought of God from many pulpits.

THE GEN. O. O. HOWARD ROLL OF HONOR.

Previously acknowledged, 105 names.

A Superintendent of C. H. M. S.
Mr. E. O. Eschbaugh, Montclair, N. J.
Mrs. De Witt S. Clark, Salem, by Tabernacle Church.
Mr. J. E. Northrop, Ivoryton, Ct.
Mrs. J. E. Northrop, Ivoryton, Ct.
A Friend, Brooklyn, N. Y.
Miss Cora K. Bell, Exeter, N. H.
A Friend of Home Missions, New Bedford, Mass.
A Friend, Concord, Mass.
Mrs. L. F. S. Foster, Norwich, Ct.
Trinity Cong'l Church, Gloucester, Mass., two shares.
Ladies' H. M. S., Canandaigua, N. Y.
A Friend, First Cong'l Church, Concord, N. H.
Sarah S. Brayton, Fall River, Mass.
Miss E. M. Bartram, Black Rock, Ct.
Congregational Church, Lincoln, Mass.
Central Cong'l Church, Worcester, Mass.
S. F. Wilkins, Boston, Mass.

The officials of the C. H. M. S. have prepared a very handsome certificate of membership on this noble roll of honor, each of which General Howard will sign.

For skin diseases, pimples, erysipelas, salt rheum and old sores, use Minard's Liniment and sweet oil or cream in equal parts. Sure cure.

THE second summer, many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

WELL AND STRONG.—Boston, Mass., June 27, 1895. I was all run down and thought I would try Hood's Sarsaparilla. I have taken one bottle and it has cured the heavy, stupid feeling with which I was afflicted. I am now feeling well and strong. Elizabeth McMurray, 228 Newberry St.

HOOD'S PILLS cure sick headache.

COPCO


TRADE MARK.

Improvement in soap has kept pace with the demands of civilization. Have you kept pace with the improvement in soap? COPCO bathsoap is the perfect soap. It represents the latest and greatest step of the skilled soapmaker. Use it once and it will seem almost like degeneration to use any other kind. The price is another part of this great improvement—5 cents.

The N. K. Fairbank Company,
Chicago, New York, St. Louis.

COPCO

TRADE MARK.

TIFFANY GLASS & DECORATING COMPANY.
FURNISHERS OF GLASSWORKERS DOMESTIC & ECCLESIASTICAL.
DECORATIONS.  MEMORIALS.
333 TO 341 FOURTH AVENUE NEW YORK.

"Better Work Wisely Than Work Hard." Great Efforts are Unnecessary in House Cleaning if You Use . . .

SAPOLIO

Colds
Coughs and
Bronchitis
Cured by Taking

AYER'S

Cherry Pectoral

Awarded
Medal and Diploma
At World's Fair.

Use Ayer's Hair Vigor for Color.



A CHAUTAUQUA DESK FREE
WITH A COMBINATION BOX OF SWEET HOME SOAP
FOR \$10.00. THE LARKIN SOAP MFG CO.
BUNALGO, N.Y.

DOES YOUR HAIR FALL OUT?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for 10 years. If interested, send self-addressed stamped envelope to Miss RACHAEL T. WYATT, Centerville (Cape Cod), Mass.

\$5.00 EVERY DAY! Do you want to represent a large manufacturing company? We will employ a lady or gentleman in every locality at once. No experience required. This is not an advertising scheme but a genuine offer by a responsible concern. No money wanted, simply your name and address. Write today and learn how easily you can make \$5. a day.
LEONARD MFG. CO. 20 ADAMS STREET CHICAGO, ILL.

A PLEA FOR FREE PEWS.

By Rev. H. A. BRIDGMAN.

Third Edition.

Containing, besides an argument for the open church, a list of such churches, testimony from pastors and laymen, and suggestions to churches contemplating a change.

Single copies, 3 cents; \$2.50 a hundred, postpaid.

Address The CONGREGATIONALIST.

Estey Organs

The famous Estey Organs embody all that long experience, skill, and large capital can produce. They contain exclusive essential features possible only in an organ emanating from the oldest and largest factory on this continent.

The Estey Tone exhibits the effect of the great care which enters into the Estey Organ. It has that rare "singing quality" which blends so harmoniously with the voice—a feature much desired but seldom obtained.

The Estey Design is a marvel of classic architecture. It represents the true artist, and appeals to all cultured tastes.

The Estey Durability is simply phenomenal. With the purchase of an Estey Organ you dispense with further thought of trouble with an organ. Its rare excellence will rivet your warmest approval for a generation.

The Estey Price is a very attractive feature. It is the lowest consistent with first-class work. It is always in the interest of economy, but never at the sacrifice of quality.

Remember, the Estey Organ is not superior in one point only, but in a dozen points. In variety of styles, sizes, and grades, in design and workmanship, in tone and durability, the Estey Organs

Lead the World

In Christian Endeavor Societies, in Conservatories, in Students' Libraries, in Concert Halls, in Chapels, in Churches, and in the Home, the famous Estey tone is heard the world over. In Europe and Asia, in Africa and Australia, it is widely known. In this country the name "Estey" has for over fifty years been synonymous with fine music.

Two Hundred and Eighty Thousand Estey Organs made and sold testify to these facts.

Write for large Illustrated Catalogue, sent free.

Estey Organ Co., Brattleboro, Vt.

NEW BOOKS.

Julian,

Philosopher and Emperor, and the Last Struggle of Paganism against Christianity. By ALICE GARDNER, Lecturer in Newnham College, Cambridge. Being No. 13 in Heroes of Nations Series. Fully illustrated. Cloth, \$1.50; half leather, gilt tops, \$1.75.

"M. W. H." in the "N. Y. Sun," says of this:

"One of the most admirable of the volumes included in the 'Heroes of the Nations' series. . . . To the author was intrusted a most difficult subject, and but few English scholars could have treated it with more thoroughness, skill and discrimination."

William the Silent,

Prince of Orange, the Moderate Man of the XVIIth Century. The Story of his Life as told in his own Letters, in those of his friends and his enemies, and from Official Documents. By RUTH PUTNAM. Two volumes, crown octavo, gilt tops, with 53 illustrations, maps, facsimile reproductions, etc., \$3.75.

The story of "William the Silent" is an oft-told tale. His life, however, was so full; he was so prominent a figure during twenty-five of his fifty-one years; he came in direct touch with so many of the actors in the last scenes of the drama of the Reformation, that his full biography is still unwritten.

Wild Flowers of the Northeastern States.

Drawn and carefully described from life, without undue use of scientific nomenclature, by ELLEN MILLER and MARGARET C. WHITING. With 308 illustrations, the size of life, and a Frontispiece printed in colors. Large quarto, buckram, 8½ x 11½ inches. In box, \$4.50, net.

"Anybody who can read English can use the work and make his identifications, and in the case of some of the flowers the drawings alone furnish all that is necessary. . . . The descriptions are as good of their kind as the drawings are of theirs."—N. Y. Times

Louis XIV.,

And the Zenith of the French Monarchy. By ARTHUR HASSALL, M. A., Senior Student of Christ Church College, Oxford. Being No. 14 in Heroes of Nations Series. Fully illustrated. Cloth, \$1.50; half leather, \$1.75.

Egyptian Archæology.

By G. MASPERO. Translated from the French by AMELIA B. EDWARDS. New edition, revised by the author, with the co-operation of KATE BRADBURY, Secretary Egyptian Exploration Society. \$2.25.

"The original work and the translation by the late Amelia B. Edwards have been before the public about eight years, and full recognition has been accorded to their merits as to accuracy, fulness and attractiveness. It were impossible to find a more competent writer or a more sympathetic translator. The present edition has all the admirable features of the earlier, and some others in addition."—New York Nation.

*Notes on New Books, a quarterly bulletin, prospectuses of the Heroes and Stories of the Nations Series, sent on application.

G. P. PUTNAM'S SONS, NEW YORK AND LONDON.

PALESTINE IN PICTURES

Supplementary Announcement.

WE had proposed to withdraw the special offer to our subscribers made in connection with these Pictures July 1, 1895, supposing that before that date all would have been supplied who desired them; but we are still receiving numerous orders every day, and we have therefore arranged with the printers for a further supply of the Pictures and shall be able to fill all orders promptly as heretofore.

THE CONGREGATIONALIST'S Oriental Tour was a pre-eminent success. Dr. Dunning's letters in THE CONGREGATIONALIST (there are several still to be printed) chronicle the Trip in a fresh and familiar manner. These Pictures superbly illustrate it.

Price { The Pictures in 25 Parts, 396 Views, } \$2.50.
 { with a Portfolio (to our subscribers), }

Call at our Office for the Portfolio or send 20 cents additional if you wish it sent by mail.

A subscriber can order as many sets as he may desire at the above special rate.

PREMIUM FOR ONE NEW SUBSCRIBER.

We offer the PICTURES FREE to any old subscriber whose own subscription is fully paid one year in advance and who sends us one bona fide new subscriber at regular rates, \$3.00. The paper must not be a gift. The money must be paid by the new subscriber himself.

OTHER PREMIUMS.

To an old subscriber who sends as above one bona fide new subscriber, TWO COPIES of Ian Maclaren's Bonnie Brier Bush, or TWO COPIES of Dexter's Story of the Pilgrims; or, if preferred, one copy of each.

THE CONGREGATIONALIST.